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ON PROFITING FROM THE HEARING OF SERMONS.

From the Wesleyan Methodist Magazine.

ON the subject of future and final judgment, although the Scriptures are clear as to the fact, yet do they leave much, which perhaps we might desire to know, enveloped in an obscurity which we cannot penetrate. What is thus placed in the darkness of 'heaven's own shadow,' will continue unknown to us till we are permitted to behold it in heaven's own light. In all such cases conjecture is as improper and injurious as it will always be vain. We are, however, carefully to distinguish between curious conjecture as to what is unrevealed, and legitimate inference from what is clearly stated. It is true, indeed, that in all these extensions of the line of truth in its own proper direction, great caution, and sobriety, and humbleness of mind are necessary; but still, legitimate inferences from plainly declared truth, preserving the proper analogy of faith, are not only neither injurious nor vain, but positively beneficial. Thus was it that the Saviour confuted the materialism and infidelity of the Sadducees. Moses had recorded that God said, 'I am the God of Abraham, and the God of Isaac, and the God of Jacob.' This was the undisputed fact. Then follows the confuting inference, 'God is not the God of the dead, but of the living; ye therefore do greatly err.' It will not, I think, be regarded as a hazardous, unwarrantable conjecture, if we say that, in giving account of ourselves to God, our opportunities of improvement will be very seriously considered. When St. Paul tells us that 'every one of us shall give account of himself to God,' the stress of the statement is evidently to be placed on what may be termed the individual personality of the account, thus to be rendered, when we 'all stand before the judgment seat of Christ.' In the chapter to which I am now referring, (Rom. xiv,) the Apostle speaks of those differences on comparatively minor points by which some parts of the church were then agitated. He requires the persons, thus differing, not to judge one another, because each one should have to account to the Sovereign and Judge, not for his brethren, but for himself. He so speaks as to bring before us a judgment at once general, in that it will proceed on the same great principles, and be

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governed by the same rules, in reference to all ; and individual and particular, in that the peculiar and specific circumstances of each separate person will be carefully noted. Connect what St. Paul here teaches with our Lord's solemn declaration in the parable of the talents, and with other passages in which we see the same principle incorporated ; and I think that will appear to be a just conclusion to which Christians often advert, both in their private meditations, and in the communings of religious fellowship, that we shall have to give account of our opportunities and mercies ;—that one of the inquiries which will be made in the course of the awful judgment, and prosecuted to its conclusion, will be, whether we have improved our opportunities, and duly profited by our mercies. The thought is exceedingly solemn. Properly pursued and applied, it may well make the stoutest tremble. No one can enter fairly into the examination which it prompts, but he will be conducted to results which will humble him to the very dust, and lead him, in the lowest prostration of his spirit, to exclaim, 'God be merciful to me a sinner !' Nor will the influence rest here. He who thus humbles himself because of past unfaithfulness, and earnestly implores the mercy which shall remove all the guilt of it, will resolve, God being his helper, to live in greater watchfulness ; and in the regular exercise of a holy, active, and profiting diligence.

I am not going in the present paper to apply this subject very widely. And yet, it will be well if my readers will do so for themselves to every subject to which it is capable of being applied. To every subject to which it is applicable, it is our duty both in reflection and practice to apply it. To all shall it be said, 'Give account of thy stewardship : ' nor can we expect that that account shall be rendered with joy, if we have not had a conscientious reference to it, in the use and employment of whatever may have been entrusted to our keeping. I am going to confine the application of this great principle to a very common, though a most important mercy, to which I confess I have sometimes feared it has not been applied as it ought,—THE HEARING OF SERMONS.

I am now writing for Methodists. Let us, then, take a Methodist chapel in any of our circuit towns. There are, at any rate, three sermons preached in it weekly, amounting, with occasional services, to at least one hundred and sixty in the course of the year. Next, take a person who, when about twenty years of age, was brought to God. By the grace of God he continues faithful, and by the providence of God he reaches his 'three score years and ten.' He has now been a Christian hearer of Christian sermons for fifty years, at the rate of one hundred and sixty annually ; that is, he has heard eight thousand sermons. Nor must the solemn public reading of Scripture be omitted. This is a species of preaching,—for so it is written, 'Moses has them that *preach* him, being read in the synagogues every Sabbath day.' He has therefore heard four or five thousand chapters of the word of God : and all know how important

an impression is made on the mind by the solemn, deliberate reading of Scripture, in connection with the public worship of Almighty God. Now, if we suppose the preacher to have used the ordinary diligence of a man of God, responsible to God for the way in which he does his work; who is sent to declare the whole counsel of God; and who feels, at the same time, that he loves the sacred burden thus laid upon him:—let all this be supposed, and O what a quantity of truth has thus been presented to the soul! I will not say, passed before it, as the fleecy, sun-lit vapour passes across the deep blue sky, unnoted, perhaps unseen; but presented, earnestly, solemnly, pleadingly presented: presented, too, when the hearer has just returned from speaking to God in prayer, and when he has seated himself in reverential silence that God may speak to him. Yes, at moments when our minds have thus been calmed,—when we have said, ‘Speak, Lord, for thy servant heareth,’—while thus we have sat expectingly, saying, ‘I will hear what God the Lord will speak,’—at such moments, and under such circumstances, has the truth of God been presented to us. An aged Christian, who has happily feared the Lord from his youth, has thus heard his seven or eight thousand expositions, and earnestly enforced applications, of the most important portions of divine truth. Truth, the proper element of the soul, has been, in the gracious providence of God, thus largely communicated. How richly stored with it ought to be the understanding! How correct the conscience in all its judgments! How pure and elevated the affections in all their movements! Thus well acquainted with the divinely inspired Scriptures, which are so profitable for teaching, proving, rectifying, and establishing, ought not the man of God to be indeed complete, and to be so ‘thoroughly furnished unto every good word and work,’ that at all times, and in all things, he may do the will of God? Is it always so?—But I am not going to reprove. I will speak more immediately, though not indeed exclusively, to young converts, who desire to be ‘built up in their most holy faith,’ and ‘standing perfect and complete in all the will of God,’ to come ‘unto the measure of the stature of the fulness of Christ.’ See what a rich provision is made for you. Rejoice in it; but ‘rejoice with trembling.’ Recollect the doctrine of human responsibility in its reference to your privileges. And thus seeing at once your mercies, your obligations, and your accountability, are you not anxiously inquiring, (in common phrase,) how you may make the most of your opportunities? To assist you will be the object of the remainder of this paper.

In seeking profit from an institution like that of preaching, it is essentially necessary that its nature and design be so far at least considered, as they may bear on the question at present before us. The Scriptures make that design too obvious to require long comment. Preaching, indeed, is only available when used by the Divine Spirit as an instrument in carrying on his work; but still it is an

instrument adapted by the Supreme Intelligence for his intelligent creatures: it is therefore calculated, as well as designed, to be an instrument in awakening, preserving, and increasing Christian feeling in the heart, and communicating Christian knowledge to the mind. To personal Christianity, an enlightened understanding and a fervent spirit are necessary; and the appointed instrument of bringing the soul into this state, and preserving us in it, is the ministry of the word. The 'sincere milk of the word' is given to us 'that we may grow thereby;' and then do we 'profit by the word preached,' when, by means of it, we 'grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.'

How we may thus grow and profit by the ministry of the word, is a question to which I doubt not many valuable answers have been given, and are still given, regularly and constantly, to the members of our societies, by the ministers who labour among them and watch over them; feeling that to him from whom they have received their ministry, they must give account how they have 'fulfilled it.' One or two directions I wish now to give.

I have already said, that while the 'ministry of the word' is an *adapted* instrument, it is still an instrument which for its whole efficacy depends on the PRESENT POWER of 'THE HOLY GHOST, THE LORD, and the LIFE GIVER.' I am not writing for preachers; but I may be allowed to say, that all who minister in holy things should deeply and continually feel,—and with a feeling actually and strongly operating,—that then only are they 'ABLE ministers of the new covenant,' when a Divine power accompanies all their ministrations. That, therefore, in the first place, they should be exceedingly careful as to the nature and character of their ministrations; that these be made the subjects of much and anxious thought; and that they be, as far as possible, made to possess a Scriptural fitness for the instrumentality which they are designed to constitute;—and, in the next place, the instrument being thus completely prepared, the bow well strung, the arrow well sharpened;—then, when industry has done all that it can do, let it be felt that all is utterly vain, unless 'the power of the Lord be present' with the exercise, nerving the arm that draws the string, and directing the arrow that speeds from the bow. That sacred presence, so essentially necessary, and so graciously promised, let prayer solicit, let faith expect. Such is the preacher's duty: let the hearer be careful practically to remember his. I lay it down as a fundamental principle in this inquiry, that the more we possess of the spirit of devotion, the more profit we are likely to receive from the sermon we are about to hear. If this be the case,—and can we hesitate as to its truth?—let it not only be acknowledged in theory, but carefully remembered in practice. And is it not so? I will not answer the question directly. I will, instead, propose one or two others. Are all the members of our society careful to remember the approach of the hour of public worship, and to retire, either

into their closet, or, at least, into their own heart, for the purpose of self-recollection and prayer? Are they careful to be at the house of prayer exactly at the time? if possible, a little before it? Are they careful to join, with due solemnity and devotion, in what is strictly and properly the worship of God? In the former part of our public service *we* speak to God; in the latter, *he* speaks to us. Can we expect that he will speak to us, if we have been negligent in our approaches to him; or have, it may be, through carelessness, omitted them altogether?

And here I must advert to an important difference between the circumstances of earlier and modern Methodism. Originally, the religious services of the Methodists were rather *appendages and auxiliaries to worship*, than worship itself. It was supposed that the duties of worship had been elsewhere observed. Mr. Wesley himself considered the preaching of himself and coadjutors to be as the sermons before the University, in the University church; at which times the accustomed prayers are not read; as it is presumed that these have been both read and attended in the respective chapels of the different colleges. The people were gathered together to *hear preaching*. All the service had reference to this. The hymns were ordinarily selected so that their subject might be connected with that of the discourse: and the prayer was a *brief address*, in which a blessing on the ministry, in the present exercise of it, was earnestly solicited. Mr. Wesley, therefore, always recommended (and set an example of his own recommendation) *short prayers*. Not that he thought public prayers ought to be so, when they were considered as constituting public worship, but because he acted on the principle, that the Methodists *heard preaching* in his *preaching houses and rooms*, and *worshipped elsewhere*. Hence, a significant reason which he gave on one occasion against leaving the church amounted to this,—*the Methodists have no regular worship*. A very different state of things now exists; we believe, in the order of Divine Providence, and according to the will of God. The Methodists are now become, by the growth and operation of Wesleyan principles and plans, a distinct body, enjoying all the privileges of a Christian church. Of course all the obligations and duties of a church are devolved upon them; and, among the rest, public worship in all its parts. Unhappily, I had almost said, a mode of speaking derived from the former practice still prevails, and sometimes, I fear, influences us. The minister is *the preacher*. Are we asked where we are going? The reply is, *To preaching*. Is there no danger in this mode of speaking, I will not say, that *too much should be attributed to preaching*, but *too little to worship*? It is both dangerous and wrong to compare duties among themselves, and to ask which is the most important. In the case before us, Christian obligation binds us to both; and I will therefore say to all whom it may concern, Still think highly of preaching, as an invaluable and divinely appointed instrument of spiritual profit and salvation: the work of

God never prospers where this is underrated by the worshippers, and seemingly considered as a secondary duty by the minister :— but think highly of divine worship too. The mind is never more prepared to derive good from the ministry of the word, than when a proper portion of time has been spent in humble, fervent, and joint communing with God. Let us come to the mercy seat ; for God hath said, ‘ And there I will meet with thee, and I will commune with thee.’

But after having received ‘ the engrafted word,’ in the spirit of devotion, a due retention of it is necessary. Thus said the Saviour, ‘ Blessed are they who hear the word of God, and KEEP IT.’ So also St. Paul : ‘ By which also ye are saved, *if ye keep in memory* what I have preached unto you.’ And St. James speaks very pointedly to the same effect : ‘ He being *not a forgetful hearer*, but a doer of the work.’

On the subject of a bad memory complaints abound. In reference to the recollection of sermons, every body almost makes them. Now, impossibilities are not required ; and if people *cannot* remember, they are not to be blamed for forgetting. But if we may not blame them who *really cannot* remember, may we not inquire of them who complain that they cannot, whether this really be the case ? And, in order to a just settlement of this question, another must be asked : Is this weakness of memory uniform ? Does every thing pass away from it ? or sermons only ? If the latter be the case, the supposed want of memory may be occasioned by different causes : as, first, *inattentive or uninterested hearing*. We seldom forget what we hear with feeling. This defect, therefore, will be, to a considerable extent, remedied by the direction already given. If we hear with a fervently devotional spirit, loving the word which we hear, and desiring to remember, that we may practise, we shall not easily be ‘ forgetful hearers,’ in the Scriptural sense of the term. But, secondly, I incline to think that many believe their memories to be weak and unretentive, either because they are not precisely aware of that which they should endeavour to preserve, or because they do not attend to the proper method, they do not employ the usual helps of continued recollection. A few words on each of these points will be allowed me. First, it is not necessary that we remember the whole of the sermon, with all its divisions and subdivisions, nor even the exact words of the preacher. Much of what he said was properly designed for present impression, to awaken feeling, to produce conviction, to lead to self-examination, holy resolution, and performance. He has argued a point of duty. You may not remember the arguments, but you do recollect the conclusion. The necessity and importance of the duty are more deeply fixed on your conscience, and you see more clearly the best way of attending to it. And in consequence of the impression thus received, and thus retained, you do attend to it more steadily and effectually than ever. Be not discouraged. You are not a ‘ forgetful

hearer.' Though much of the vehicle in which the instruction was contained has passed away, yet that remains, in the form of strengthened principle, by which you are 'a doer of the work.' You shall 'be blessed in your deed.' But, secondly, while there will thus be much in the sermon with which it would be unnecessary to encumber the memory, yet seldom shall we hear one in which there will not be found something worth our particular and special recollection; and which, perhaps, passes away for ever for want of due care in gathering and storing it. Separated by a divine call, and by the most solemn engagements, from the pursuits 'and study of the world and of the flesh,' bound to be 'diligent in reading the Holy Scriptures, and in such studies as help to the knowledge of the same;' engaged to labour to bring those committed to his charge 'to that agreement in the faith and knowledge of God, and to that ripeness and perfectness of age in Christ, that there be no place among them, either for error in religion, or viciousness in life;' thus 'given to prayer and the ministry of the word,' the Christian minister must, every time he ministers, bring something out of his well stored and increasing treasury, which his people ought carefully to gather into theirs. Now, this is not done by *taking down the heads of the sermon*; a practice of very uncertain advantage, and which almost necessarily distracts the mind, and diverts it from that to which it yet seems to be attending. I have occasionally, in reference to this subject, recommended young converts, who wished to derive as much profit from the ministry of the word as possible, and to preserve it as long as possible, to employ the following method:—Let a suitable book be provided, and called the Sermon Book. Let its place be on the closet shelf, among the works of devotion which stand there. You have heard a sermon. Retire into your closet, and ask, What have I heard which it will be useful to preserve? It would be, in most cases, comparatively useless merely to note down the name of the preacher, the text, and perhaps the leading divisions of the discourse. This, indeed, might do for some, whose memory is very quick and retentive, and in whom the associating power is vivid and strong. Ordinarily, few if any advantages are derived from it. But you can recollect the general impression made by the sermon; and you note down,—*'Heard an impressive sermon on the necessity of growth in grace.'* You may perhaps connect with the record a reference to your own feelings,—*'I fear I have not been sufficiently attentive to this: let me be more careful for the future.'* Or it may be, that while you sit in your closet ruminating, and in a manner *rehearsing* the sermon, the substance of some important paragraph recurs to your mind. You put down,—*'I was much struck by a remark in the course of the sermon, that we too often barely struggle out of the assailing temptation, and are at first scarcely aware of our own dubious victory; whereas it is our privilege, and therefore our duty, to be more than conquerors, through Him that hath loved us.'*

Might you not add,—‘I fear I have been too often contenting myself with imperfect, instead of complete victories?’ Sometimes we may recollect an important illustration of Christian experience; at others, of Christian duty. The evil of some common practice may be presented to us; a useful method of Christian improvement may have been suggested; or a new and delightful view of Christian blessedness given. Now, in process of time, what a valuable collection of pithy, almost proverbial records, on important Christian subjects, would be collected. I admit that this will require mental effort, and pious perseverance. But can we expect to remember that which we take no trouble to recal? And if we make this trouble an objection, let us seriously inquire if we are not in danger of forgetting that all the Scriptural descriptions of piety include essentially the notion of effort, often of vigorous and long-continued effort. The Heathen saw that ‘nothing was given to man without labour.’ And if our labour avail to recal what we have heard, and so to fix, before it went away for ever, what may be of lasting profit to us, in the ‘tablets of our memory,’ it is well bestowed. Though at first it may be attended with effort, the experience of its usefulness will make it pleasant; and pleasantness, combining with advantageous custom, will soon render it easy. And, after all, it must not be forgotten, that something of this sort is a duty. There are the texts which I have already quoted. We are required, positively required, not only to *hear* the word of God, but to *keep* it. The memory is one of our mental faculties, and is, along with the rest, to be devoted to God. Nor shall his gracious help be wanting. He will not withhold from this important branch of our intellectual and moral constitution that ‘sanctification of the Spirit,’ by which it shall be sufficiently strong and retentive for the work of our salvation. At any rate, whatever methods individuals may adopt for their own personal profit, let us all keep in view the account we have to render, and by habitual preparation for it, be ‘looking for, and hasting unto, the coming of the day of God.’ What will it avail us that we have heard sermons, and admired them, and even been quickened and animated by them, and there rested? That sermons are designed to quicken the fervour of holy feeling, I know; I know, too, that they are designed to make the people of God, in spiritual understanding, MEN. They are designed to be instrumental in communicating what we are required to fix and preserve in the intellectual capacity of our moral nature, even those measures of truth which may be necessary for our full spiritual freedom. The ministry of the word is for the conversion of sinners, for the edification of saints; and the day approaches, when it will be inquired, and in reference to our everlasting blessedness or misery, inquired, whether we were converted and edified by it. Happy the people who are blessed with a ministry at once enlightened and fervent,—a ministry which arouses the feelings, informs the understanding, strengthens the judgment, liberates, refines, and elevates the con-

science; and so brings forward the work of God in the soul, that all who attend on it 'come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.' And happy the ministers who see the people of their charge thus endeavouring to avail themselves, to the utmost, of the advantages of an instructive and affectionate ministry; to whom is given this delightful joy, only less than that which arises from the consciousness of the love of God to their own souls, the joy of seeing their children walking before God in TRUTH, and LOVE, and HOLINESS. Happy even on earth is the intercourse of such ministers and people. O how supremely happy shall be their fellowship in heaven!

E. T.

WESLEY'S WORKS.

(Concluded from p. 71.)

The Works of the Rev. JOHN WESLEY, A. M., sometime fellow of Lincoln College, Oxford. First American Complete and Standard Edition, from the latest London Edition, with the last corrections of the Author: comprehending also numerous translations, notes, and an original preface, &c. By JOHN EMORY. Seven volumes octavo, pp. 5000.

THE Rev. Henry Moore, author of the Life of John and Charles Wesley, when on the Cork circuit in Ireland, in the year 1784, says,—'In the book-room, kept by that holy man, Mr. James Ward, I found what was indeed a treasure to me—Mr. Wesley's Works, in thirty-two volumes. These I read, or rather devoured, one by one, and chiefly on horseback. Every sentence of them seemed spirit and life to my soul; and this year's study was more to me than (I am persuaded) many years would be under the ablest masters, who had not so abundantly *tasted of the powers of the world to come*, as this man of God had.'

The edition of Mr. Wesley's Works from which Mr. Moore derived so much pleasure and profit, was that printed by Pine, of Bristol,—the first ever published, and which was in many respects extremely defective and erroneous. Yet even that edition Mr. Moore regarded as so great a treasure, that he not merely read, but rather 'devoured' it; and so industriously redeemed his time for the purpose, that most of this reading was done 'on horseback.' Hence his special profiting by that year's study, in the Works of such a master.

It is an opinion pretty generally prevalent among us, we believe, that the early race of Methodist preachers possessed in a preëminent degree the wisdom to win souls, and to spread the Gospel in its simplicity and power, and its depth and height, as well as in its length and breadth. We have often pondered on the causes of this, and have no doubt that, in addition to their exemplary piety,

and faith, and zeal, with God's blessing, their very peculiar success in the above respects was promoted in a high degree by their eager, and ardent, and prayerful study, first and principally of the Bible, and next after it of the standard works of Methodism—those of Wesley and Fletcher in particular. Hence they were always armed at all points, in their own proper work, (for they meddled with nothing else,) and were thoroughly furnished unto every good work. It is true, indeed, that these writings were accumulated gradually; and in the early periods of our history in America, those of Mr. Wesley in particular were but scantily possessed among us. Yet even the few volumes with which we were first favored, and to which others were added from time to time, with the Works of Fletcher, and the Bible, the Discipline, and the Hymnbook, constituted a *Library* which the preachers, and a very large portion of the members, made their *own*,—not merely by purchase and possession, and thereafter to be laid up and forgotten,—but by a familiar acquaintance with their contents. It was rare, we apprehend, that a Methodist family could be entered without being found in possession of more or less of these works. Their well-thumbed pages, too, gave ample demonstration that they were not kept either merely for show, or as useless lumber. Their doctrines, and arguments, and discussions, as expositions and defences of Bible truth, constituted the familiar topics of conversation whenever the preachers, in their rounds, visited such families; and hence, the mutual edification and delight with which these fireside pastoral visits were so highly zested. The countenances of our old men, and of our mothers too, are still kindled up with a glow of pleasure at the recollection or the mention of them, as 'the by-gone days' of the introduction and infancy of Methodism. They seem, indeed, almost to enjoy over again, in relating them, those 'happy seasons,' those 'delicious hours,' spent in company and in conversation with the venerable dead.

It is only within a few years past that any edition purporting to contain Wesley's Works generally, (and that but a small one,) was ever published in America; and a complete and standard edition never till now. Such an edition has been long and greatly wanted; and now that we have the pleasure to be able to furnish it, we trust that very many thousands in our Israel, and in this great and growing community generally, will find it what Mr. Moore did even the very imperfect edition by Pine,—a treasure indeed.

We shall subjoin some additional short extracts from the Journal, of a miscellaneous, and chiefly of an entertaining character; placing the subject of each extract at its commencement, in italics, as in our former article.

Visiting from house to house.—'Friday, 29. [Dec. 1758.] I found the society had decreased since L— C— went away; and yet they had had full as good preachers. But that is not sufficient. By repeated experiments we learn, that though a man preach like an angel,

he will neither collect, nor preserve a society which is collected, without visiting them from house to house.' (Vol. iv, p. 14.)

An ancient building, of Roman bricks.—'To-day I walked all over the famous castle, perhaps the most ancient building in England. A considerable part of it is, without question, fourteen or fifteen hundred years old. It was mostly built with Roman bricks, each of which is about two inches thick, seven broad, and thirteen or fourteen long. Seat of ancient kings, British and Roman, once dreaded far and near! But what are they now? Is not 'a living dog better than a dead lion?' And what is it wherein they prided themselves, as do the present great ones of the earth?

A little pomp, a little sway,
A sunbeam in a winter's day,
Is all the great and mighty have
Between the cradle and the grave!—(Ib.)

Two rest-days.—Care for the poor, &c.—'Saturday, 30. I returned to London, and received a pressing letter from Bristol; in consequence of which, I took horse on Monday morning, January 1, 1759, and came thither the next evening. After resting two days (only preaching morning and evening) I examined severally the members of the society. This was one great end of my coming down. Another was, to provide for the poor. Accordingly, on Sunday, 7, I preached a sermon for them, to which God was pleased to give his blessing; so that the collection was a great deal more than double of what it used to be.' (Ib.)

Spectators at the Lord's Supper, &c.—'Sunday, April 1. [1759.] I met them all at six, requiring every one to show his ticket when he came in: a thing they had never heard of before. I likewise insisted on another strange regulation:—that the men and women should sit apart. A third was made the same day. It had been a custom ever since the Tabernacle was built, to have the galleries full of spectators while the Lord's Supper was administered. This I judged highly improper; and therefore ordered none to be admitted but those who desired to communicate. And I found far less difficulty than I expected in bringing them to submit to this also.' (Ib. p. 17.)

A faithful servant,—an evangelical clergyman,—and the happy conversion of an infidel General.—'It was on this day [April 13, 1759.] that, after the battle of Bergen, in Germany, "among the many wounded who were brought into Frankfort-on-the-Maine, there was the Right Honorable George Charles Dykern, Baron, Lieutenant-General of the Saxon troops, in the service of the king of France. He was born of an ancient and noble family in Silesia, on April 10, 1710, so that it was just on his birth-day he received his wound. He was of equal abilities as a minister in the closet, and a general in the field. In his younger years he had gone through a regular course of study in the university, and made great proficiency in philosophy, especially in mathematics. Afterward he studied polemic divinity, till he reasoned himself into an infidel. During his illness he showed not the least desire of pious company or serious discourse, till the surgeon let his *valet de chambre* know that he could not live long. The man then asked his master whether he did not choose to be visited by a clergyman. He answered with warmth, "I shall not trouble those gentlemen: I know well myself

what to believe and do." His man, not discouraged, continued thus, "My lord, have you ever found me wanting in my duty all the time I have been in your service?" He answered, "No." "Then," replied he, "I will not be wanting now. The surgeons count you past hopes of recovery; but every one is afraid to tell you so. You stand upon the brink of eternity. Pray, sir, order a clergyman to be called." He paused a little, but soon gave his hand to his servant, thanked him for his honesty, and ordered him to send for me. (Dr. Fresenius, Senior of the Clergy at Frankfort.) When I came, the man told me plainly, the general was a professed infidel. I went in, and, after a short compliment, said, "I am told, my lord, your life is near an end; therefore I presume, without any ceremony, to ask you one plain question: Is the state of your soul such that you can entertain a solid hope of salvation?" He answered, "Yes." "On what do you ground this hope?" He replied, "I never committed any wilful sin. I have been liable to frailties; but I trust in God's mercy, and the merits of his Son, that he will have mercy upon me." These words he uttered very slowly, especially "the merits of his Son." I made the following reply: "I am apt to believe you are not tainted with the grossest vices; but I fear you a little too presumptuously boast of never having committed wilful sin. If you would be saved, you must acknowledge your being utterly corrupted by sin, and consequently deserving the curse of God and eternal damnation. As for your hoping for God's mercy, *through the merits of his Son*, I beg leave to ask, Do you believe God has a Son; that his Son assumed our nature, in order to be our Saviour; that, in the execution of his office, he was humbled unto death, even the death upon the cross; and that hereby he has given an ample satisfaction for us, and recovered our title to heaven?" He answered, "I cannot now avoid a more minute description of the true state of my soul. Let me tell you, doctor, I have some knowledge of philosophy, by which I have chosen for myself a way of salvation. I have always endeavoured to live a sober life to the uttermost of my power, not doubting but the Being of all beings would then graciously accept me. In this way I stood in no need of Christ, and therefore did not believe on him. But if I take the Scriptures to be a divine revelation, this way of mine, I perceive, is not the right one. I must believe in Christ, and through him come to God." I replied, "You say, *if you take the Scriptures to be a divine revelation!*" He fetched a deep sigh, and said, "O God, thou wilt make me say, Because I take the Scriptures to be thy word." I said, "There are grounds and reasons enough to demonstrate the divine origin of Christianity, as I could show from its most essential principles, were not the period of your life so short; but we need not now that diffusive method, faith being the gift of God. A poor sinner, tottering on the brink of eternity, has not time to inquire about grounds and reasons. Rather betake yourself to earnest prayer for faith, which, if you do, I doubt not but God will give it you." I had no sooner spoken these words, but pulling off his cap, and lifting up his eyes and hands, he cried out, "O Almighty God, I am a poor cursed sinner, worthy of damnation; but, Lord Jesus, eternal Son of God, thou diedst for my sins also. It is through thee alone I can be saved. O give me faith, and

strengthen that faith!" Being extremely weak, he was obliged to stop here. A little after he asked, "Is faith enough for salvation?" "Yes, sir," said I, "if it be living faith." "Methinks," said he, "it is so already; and it will be more so by and by: let us pray for it." Perceiving he was very weak, to give him some rest I retired into the next room, but he soon sent to call me. I found him praying, and Jesus was all he prayed for. I reminded him of some scriptures treating of faith in Christ, and he was much delighted with them. Indeed he was quite swallowed up by the grace of Jesus, and would hear of nothing but "Jesus Christ, and him crucified." He cried out, "I do not know how it is with me. I never in my life felt such a change. I have power to love Jesus, and to believe in him whom I so long rejected. O my Jesus, how merciful art thou to me!"

About noon I stepped home; but he sent for me directly, so that I could scarce eat my dinner. We were both filled with joy, as partakers of the same grace which is in Jesus Christ; and that in such a manner as if we had been acquainted together for many years. Many officers of the army came to see him continually, to all of whom he talked freely of Jesus, of the grace of the Father in him, and of the power of the Holy Ghost through him; wondering without ceasing at his having found Jesus, and at the happy change by which all things on this side eternity were become indifferent to him.

In the afternoon he desired to partake of the Lord's Supper, which he received with a melting, praising, rejoicing heart. All the rest of the day he continued in the same state of soul. Toward evening he desired that if his end should approach I would come to him, which I promised; but he did not send for me till the next morning. I was told by his valet that he slept well for some hours, and then, awaking, prayed for a considerable time, continually mentioning the name of our Lord, and his precious blood; and that he had desired several of the officers to make his conversion known to his court: (that of the king of Poland.) After some discourse, I asked, "Has your view of Christ and his redemption been neither altered nor obscured since yesterday?" He answered, "Neither altered nor obscured. I have no doubt, not even a remote one. It is just the same with me, as if I had always thus believed and never doubted: so gracious is the Lord Jesus to me a sinner."

This second day he was unwearied in prayer and exercises of faith. Toward evening he sent for me in haste. When I came, I found him dying, and in a kind of delirium; so I could do no more than give him now and then a word of comfort. I prayed afterward for him and those that were present, some of whom were of high birth and rank. I then, by imposition of hands, as usual, gave him a blessing; which being done, he expired immediately. A royal prince who was there (prince Xavier, of Saxony) could not forbear weeping. The rest of the officers bewailed the loss of their general, yet praised God for having shown such mercy toward him.

I wrote an account of it without delay to his mother, and had an immediate answer. She was a lady of seventy-two, of exemplary piety. She praised God for his mercy; adding, that He had now

answered the prayers which she had never ceased to offer on his behalf for eleven years." (Ib. pp. 18-20.)

Physicians and ministers.—'Reflecting to-day on the case of a poor woman who had continual pain in her stomach, I could not but remark the inexcusable negligence of most physicians in cases of this nature. They prescribe drug upon drug, without knowing a jot of the matter concerning the root of the disorder. And without knowing this, they cannot cure, though they can murder, the patient. Whence came this woman's pain? (which she would never have told had she never been questioned about it :) from fretting for the death of her son. And what availed medicines, while that fretting continued? Why then do not all physicians consider how far bodily disorders are caused or influenced by the mind; and in those cases, which are utterly out of their sphere, call in the assistance of a minister; as ministers, when they find the mind disordered by the body, call in the assistance of a physician? But why are these cases out of their sphere? Because they know not God. It follows, no man can be a thorough physician without being an experienced Christian.' (Ib. p. 23.)

Field preaching.—'Sunday, 20. I preached at eight in an open place at the Gins, a village on one side of the town. Many were there, who never did and never would come to the room. O what a victory would Satan gain, if he could put an end to field preaching! But that, I trust, he never will: at least not till my head is laid.' (Ib. p. 24.)

Attention to order in the house of God.—'Thursday, 30. I preached at the Tabernacle in Norwich, to a large, rude, noisy congregation. I took knowledge what manner of teachers they had been accustomed to, and determined to mend them or end them. Accordingly, the next evening, after sermon, I reminded them of two things: the one, that it was not decent to begin talking aloud as soon as service was ended; and hurrying to and fro, as in a bear garden. The other, that it was a bad custom to gather into knots just after sermon, and turn a place of worship into a coffee house. I therefore desired that none would talk under that roof, but go quietly and silently away. And on Sunday, September 2, I had the pleasure to observe that all went as quietly away as if they had been accustomed to it for many years.' (Ib. p. 44.)

A diligent preacher.—'On Wednesday evening, having (over and above meeting the societies) preached thirty times in eleven days, I found myself a little exhausted; but a day's rest set me up.' (Ib. p. 76.)

Methodism the old religion.—An objector had said, 'But, if Methodism, as its professors pretend, be a new discovery in religion:—' Mr. Wesley answers,—'This is a grievous mistake; we pretend no such thing. We aver it is the one old religion; as old as the Reformation, as old as Christianity, as old as Moses, as old as Adam.' (Ib. p. 85.)

The uninterrupted succession.—'But to turn the tables: I said, "If the Romish bishops do." For this I absolutely deny. I deny that the Romish bishops came down by *uninterrupted* succession from the Apostles. I never could see it proved; and, I am persuaded I never shall. But unless this is proved, your own pastors, on your principles, are no pastors at all.' (Ib. p. 90.)

A thought on controversy.—‘Monday, 20. I came to a full explanation with that good man, Mr. V——. Lord, if I must dispute, let it be with the children of the devil! Let me be at peace with thy children!’ (*Ib.* p. 107.)

Preaching abroad,—or in the heart of the town.—‘Tuesday, 19. [Jan. 1762.] I rode to Bury, and was glad to find a little, serious company still. But there cannot be much done here till we preach abroad, or at least in the heart of the town. We are now quite at one end; and people will not come from the other till they have first “tasted the good word.”’ (*Ib.* p. 115.)

The soul by traduction.—‘Wednesday, 27. I had a striking proof that God *can* teach by whom he *will* teach. A man full of words, but not of understanding, convinced me of what I could never see before, that *anima est ex traduce*; that all the souls of his posterity, as well as their bodies, were in our first parent.’ (*Ib.*)

‘Wednesday, 7. [Nov. 1770.] I read and abridged an old treatise on “the Origin of the Soul.” I never before saw any thing on the subject so satisfactory. I think he proves to a demonstration, that God has enabled man, as all other creatures, to propagate his whole species, consisting of soul and body.’ (*Ib.* p. 343.)

A faithful clergyman:—Mr. Grimshaw.—‘And for a course of fifteen years, or upwards, he used to preach every week, fifteen, twenty, and sometimes thirty times, beside visiting the sick, and other occasional duties of his function. It is not easy to ascribe such unwearied diligence, chiefly among the poor, to any motive but the real one. He thought he would never keep silence, while he could speak to the honor of that God who had done so much for his soul. And while he saw sinners perishing for lack of knowledge, and no one breaking to them the bread of life, he was constrained, notwithstanding the reluctance he felt within, to give up his name to still greater reproach, as well as all his time and strength, to the work of the ministry.’ (*Ib.* pp. 118, 119.)

Singular taste of an Irish bishop.—‘Sunday, 11. [July.] I went to the cathedral; one of the best built which I have seen in Ireland. The pillars are all of black marble; but the late bishop ordered them to be whitewashed!’ (*Ib.* p. 128.)

Methodists alone can hurt Methodists.—‘Sunday, 29. [May, 1764.] The ground being wet with heavy rain, I preached in the house both morning and evening. I soon found what spirit the people were of. No jar, no contention is here; but all are peaceably and lovingly striving together for the hope of the Gospel. And what can hurt the Methodists, so called, but the Methodists? Only let them not fight one another, let not brother lift up sword against brother, and “no weapon formed against them shall prosper.”’ (*Ib.* pp. 177, 178.)

Scenes of itinerancy.—Wales.—‘Knowing they were scattered up and down, I had sent two persons on Sunday, that they might be there early on Monday, and so sent notice of my coming all over the country. But they came to Oxwych scarce a quarter of an hour before me; so that the poor people had no notice at all. Nor was there any to take us in; the person with whom the preacher used to lodge being three miles out of town. After I had stayed a while in the street, (for there

was no public house,) a poor woman gave me house room. Having had nothing since breakfast, I was very willing to eat or drink; but she simply told me she had nothing in the house but a dram of gin. However, I afterward procured a dish of tea at another house, and was much refreshed. About seven I preached to a little company, and again in the morning. They were all attention; so that even for the sake of this handful of people I did not regret my labour.' (*Ib.* p. 190.)

Popular preachers.—'Tuesday, 16. In the evening the whole congregation seemed not a little moved while I was enforcing those solemn words, "He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them, and rose again." The same was observable, and that in a higher and higher degree, the two following evenings. If I could stay here a month, I think there would be a society little inferior to that at Bristol. But it must not be; they who will bear sound doctrine only from me, must still believe a lie.' (*Ib.* p. 195.)

Fear of honor.—'Sunday, 12. At eight I preached there again, to an equal number of people. About eleven Mr. Knox went with me to church, and led me to a pew where I was placed next the mayor. What is this? What have I to do with honor? Lord, let me always fear, not desire it.' (*Ib.* p. 202.)*

* In one of the publications of the Rev. Henry Moore, there is the following incidental illustration of the above passage:—'I arrived in Coleraine in the month of May, 1779. The society there was newly formed; and I found it in a very different state from that at Londonderry, its elder sister, by many years. The inhabitants in both places were, as they are at this day, an "understanding people," and almost exclusively Protestant. The preachers met with no violent opposition in either place; and the common people were allowed to hear without any interruption, or apparent displeasure, from their more polished neighbours. At Londonderry very few except the common people attended the preaching at its first introduction, until a remarkable event roused the attention of some of the principal inhabitants. A small tract, published by the society in Dublin, was sent down and circulated throughout the city. It gave an account of the happy death of a Mr. Weare, belonging to one of the regiments of cavalry then quartered in Dublin. His conduct was generally sober and decorous; but having been wounded in the head while engaged in foreign service, he could never afterward bear even what is called a moderate quantity of liquor. In an unhappy time of diseased inebriety, he drew his sword and wounded a person who had insulted him. The wound proved mortal; and being apprehended while asleep in his bed at the barrack, he was brought to trial and condemned to die, although he protested in the court, with every appearance of sincerity, (in which he persisted to the last,) that he had not the smallest recollection of the unfortunate deed. He was visited in the prison by our friends, and God gave him "repentance unto life." He lived and died a witness of the full power of the Gospel, "even righteousness, and peace, and joy in the Holy Ghost."

This tract made some noise in Londonderry. Mr. Knox, the father of the gentleman already mentioned, was a member of the corporation, and perhaps the most respected of the whole body, on account of his great ability and admirable character. He was, with his excellent partner, sincerely attached to the Established church; but, like many others, they legalized the Gospel, and expected acceptance and happiness as the result of their religious performances, rather than, as sinners, by the atonement of "the Son of God." Much uneasiness and discouragement was, of course, the result of their deep mistake, when Mrs. Knox met with the account of the conversion and happy death of Mr. Weare. She read,—rather she devoured it; and her husband entering the room as she finished the tract, she met him, crying out, "Here, Jack Knox! here is the religion that will make you and me happy! Read it, and praise God, who hath showed us 'the way of peace.'" Mr. Knox read it, believed, and "gave glory to God!" They both became constant hearers;

Gay company.—‘At the desire of the good old widow, Mrs. M—, I went with Mr. S— to C—. Lord and Lady M— were there before us; to whom I was probably

A not-expected, much-unwelcome guest.

But whatsoever it was to them, it was a heavy afternoon to me; as I had no place to retire to, and so was obliged to be in genteel company for two or three hours together. O what a dull thing is life without religion! I do not wonder that time hangs heavy upon the hands of all who know not God, unless they are perpetually drunk with noise and hurry of one kind or another.’ (*Ib.* p. 252.)

How not to make a bad matter worse.—‘Wednesday, 2. [Sept. 1767.] Upon inquiry, I found the work of God in Pembrokeshire had been exceedingly hindered, chiefly by Mr. Davies’s preachers, who had continually inveighed against ours, and thereby frightened abundance of people from hearing or coming near them. This had sometimes provoked them to retort, which always made a bad matter worse. The advice, therefore, which I gave them was, 1. Let all the people sacredly abstain from backbiting, tale-bearing, evil-speaking. 2. Let all our preachers abstain from returning railing for railing, either in public or in private; as well as from disputing. 3. Let them never preach controversy, but plain, practical, and experimental religion.’ (*Ib.* p. 261.)

Butler’s Analogy.—*Freethinkers.*—‘Friday, 20. [May, 1768.] I went on in reading that fine book, Bishop Butler’s “Analogy.” But I doubt it is too hard for most of those for whom it is chiefly intended. *Freethinkers*, so called, are seldom *close thinkers*. They will not be at the pains of reading such a book as this. One that would profit them must dilute his sense, or they will neither swallow nor digest it.’ (*Ib.* p. 278.)

Singing.—‘When we came to Neath, I was a little surprised to hear I was to preach in the church; of which the churchwardens had the disposal, the minister being just dead. I began reading prayers at six, but was greatly disgusted at the manner of singing. 1. Twelve or fourteen persons kept it to themselves, and quite shut out the congregation. 2. These repeated the same words, contrary to all sense and reason, six or eight or ten times over. 3. According to the shocking custom of modern music, different persons sung different words at one and the same moment; an intolerable insult on common sense, and utterly incompatible with any devotion.’ (*Ib.* p. 288.)

Dr. Wrangel.—In the obituary notice of that late venerable and eminent saint, John Hood, by Dr. T. F. Sargent of Philadelphia, published some time since in the *Christian Advocate and Journal*, our readers may recollect the reference made, on the testimony of

and soon after joined the society, at the room hired for the preaching, in “that day of small things;” but, through the curiosity excited in the city by Mr. and Mrs. Knox becoming Methodists, it soon was far too small for those who wished to hear, among whom were many of the higher class; and a chapel became necessary, which was soon after erected. Methodism was thus rendered strangely popular in Londonderry; and when Mr. Wesley visited that city, he remarks, with surprise, and even with fear, that he was become an honorable man, being placed, at church, in the next pew to the mayor!”

Mr. Hood, to the early effort on the part of a Swedish minister, Dr. Wrangel, to induce Mr. Wesley to send missionaries to America. The following extract fully confirms and illustrates this testimony, and very honorably attests, at the same time, the evangelical and amiable character of Dr. Wrangel.

'Friday, 14. [Oct. 1768.] I dined with Dr. Wrangel, one of the king of Sweden's chaplains, who has spent several years in Pennsylvania. His heart seemed to be greatly united to the American Christians; and he strongly pleaded for our sending some of our preachers to help them, multitudes of whom are as sheep without a shepherd. Tuesday, 18. He preached at the new room, to a crowded audience, and gave general satisfaction by the simplicity and life which accompanied his sound doctrine.' (*Ib.* p. 293.)

Music of the ancients.—'Saturday, 22. I was much surprised in reading an "Essay on Music," wrote by one who is a thorough master of the subject, to find that the music of the ancients was as simple as that of the Methodists; that their music wholly consisted of melody, or the arrangement of single notes; that what is now called harmony, singing in parts, the whole of counterpoint and fugues, is quite novel, being never known in the world till the popedom of Leo the Tenth. He farther observes, that as the singing different words by different persons at the very same time necessarily prevents attention to the sense, so it frequently destroys melody for the sake of harmony; meantime it destroys the very end of music, which is to affect the passions.' (*Ib.*)

Preaching in a stable.—'Monday, 17. In the evening, and twice on Tuesday, I preached to a genteel yet serious audience, in Mr. M'Gough's avenue, at Armagh. But God only can reach the heart. Wednesday, 19. As it rained, I chose rather to preach in M'Gough's yard. The rain increasing, we retired into one of his buildings. This was the first time that I preached in a stable; and I believe more good was done by this than all the other sermons I have preached at Armagh.' (*Ib.* p. 302.)

Mrs. Rowe's Devout Exercises of the Heart.—'Sunday, 2. [July, 1769.] I read Mrs. Rowe's "Devout Exercises of the Heart." It is far superior to any thing of hers which I ever read; in style as well as in sense. Her experience is plain, sound, and Scriptural, no way whimsical or mystical; and her language is clear, strong, and simple, without any of that affected floridness which offends all who have a tolerable ear, or any judgment in good writing.' (*Ib.* p. 310.)

First Methodist mission to America.—'On Thursday, [Aug. 3, 1769, at the Conference at Leeds,] I mentioned the case of our brethren at New-York, who had built the first Methodist preaching house in America, and were in great want of money, but much more of preachers. Two of our preachers, Richard Boardman and Joseph Pillmoor, willingly offered themselves for the service; by whom we determined to send them fifty pounds, as a token of our brotherly love.' (*Ib.* p. 312.)

Homer's Odyssey.—'Last week I read over, as I rode, great part of

Homer's *Odyssey*. I always imagined it was, like Milton's "*Paradise Regained*,"—

The last faint effort of an expiring muse.

But how was I mistaken! How far has Homer's latter poem the pre-eminence over the former! It is not, indeed, without its blemishes; among which, perhaps, one might reckon his making Ulysses swim nine days and nine nights without sustenance; the incredible manner of his escape from Polyphemus, (unless the goat was as strong as an ox,) and the introducing Minerva at every turn, without any *dignus vindice nodus*, [difficulty worthy of such intervention.] But his numerous beauties make large amends for these. Was ever man so happy in his descriptions, so exact and consistent in his characters, and so natural in telling a story? He likewise continually inserts the finest strokes of morality; (which I cannot find in Virgil;) on all occasions recommending the fear of God, with justice, mercy, and truth. In this only he is inconsistent with himself: he makes his hero say,—

Wisdom never lies;

And,

Him, on whate'er pretence, that lies can tell,
My soul abhors him as the gates of hell.

Meantime, he himself, on the slightest pretence, tells deliberate lies over and over; nay, and is highly commended for so doing, even by the goddess of wisdom! (*Ib.* pp. 315, 316.)

New-York and Philadelphia in 1769.—'Tuesday, 26. [Dec. 1769.] I read the letters from our preachers in America, informing us that God had begun a glorious work there; that both in New-York and Philadelphia multitudes flock to hear, and behave with the deepest seriousness; and that the society in each place already contains above a hundred members.' (*Ib.* p. 320.)

The societies in these cities now are:—

New-York	4953
Philadelphia	4859

Baltimore, (East and West,) not then reckoned, now numbers in our societies, 7457. In each city we have included both the white and coloured members, agreeably to the Minutes of 1831.—What hath God wrought!

Sanctified knowledge.—'Sunday, 4. [Nov. 1770.] At seven I met the society at Norwich, and administered the Lord's Supper to about a hundred and fourscore persons. Monday, 5. I met the leaders, and inquired into the state of the society. In all England I find no people like those of Norwich. They are eminently "unstable as water." Out of two hundred, whom I left here last year, sixty-nine are gone already! What a blessing is knowledge when it is sanctified! What stability can be expected without it? For let their affections be ever so lively for the present, yet what hold can you have upon a people who neither know books nor men; neither themselves, nor the Bible; neither natural nor spiritual things?' (*Ib.* p. 343.)

Every preacher's heart and hand to be in every good thing.—'Monday, 17. [June, 1771.] I met the singers, for the last time. I joined

them together two years ago ; but, as the preachers following took no care or thought about them, they of course flew asunder. And no wonder ; for nothing will stand in the Methodist plan, unless the preacher has his heart and his hand in it. Every preacher, therefore, should consider it is not his business to mind this or that thing only, but every thing.' (*Ib.* p. 354.)

Fashionable boarding schools.—'Monday, 6. [April, 1772.] In the afternoon I drank tea at Am. O. But how was I shocked ! The children that used to cling about me, and drink in every word, had been at a boarding school. There they had unlearned all religion, and even seriousness ; and had learned pride, vanity, affectation, and whatever could guard them against the knowledge and love of God. Methodist parents, who would send your girls headlong to hell, send them to a fashionable boarding school.' (*Ib.* p. 369.)

Beattie and Hume.—'Tuesday, 5. I read over in my journey Dr. Beattie's ingenious "Inquiry after Truth." He is a writer quite equal to his subject, and far above the match of all the minute philosophers, David Hume in particular ; the most insolent despiser of truth and virtue that ever appeared in the world. And yet it seems some complain of this Doctor's using him with too great severity ! I cannot understand how that can be, unless he treated him with rudeness, (which he does not,) since he is an avowed enemy to God and man, and to all that is sacred and valuable upon earth.' (*Ib.* p. 372.)

Mr. Wesley at Conference.—'On Tuesday, Aug. 4, our Conference began. Generally, during the time of Conference, as I was talking from morning to night, I had used to desire one of our brethren to preach in the morning. But, having many things to say, I resolved, with God's help, to preach mornings as well as evenings. And I found no difference at all : I was no more tired than with my usual labour ; that is, no more than if I had been sitting still in my study, from morning to night.' (*Ib.* p. 382.)

A great genius.—'Friday, Nov. 5. [1774.] In the afternoon, John Downes (who had preached with us many years) was saying, "I feel such a love to the people at West-street, that I could be content to die with them. I do not find myself very well ; but I must be with them this evening." He went thither, and began preaching, on, "Come unto me, ye that are weary and heavy laden." After speaking ten or twelve minutes, he sunk down, and spake no more, till his spirit returned to God.

I suppose he was by nature full as great a genius as Sir Isaac Newton. I will mention but two or three instances of it :—When he was at school, learning algebra, he came one day to his master, and said, "Sir, I can prove this proposition a better way than it is proved in the book." His master thought it could not be ; but upon trial acknowledged it to be so. Some time after, his father sent him to Newcastle with a clock, which was to be mended. He observed the clockmaker's tools, and the manner how he took it in pieces, and put it together again ; and when he came home, first made himself tools, and then made a clock, which went as true as any in the town. I suppose such strength of genius as this has scarce been known in Europe before.

Another proof of it was this :—Thirty years ago, while I was shav-

ing, he was whittling the top of a stick: I asked, "What are you doing?" He answered, "I am taking your face, which I intend to engrave on a copperplate." Accordingly, without any instruction, he first made himself tools, and then engraved the plate. The second picture which he engraved was that which was prefixed to the "Notes upon the New Testament." Such another instance, I suppose, not all England, or perhaps Europe, can produce.' (*Ib.* p. 426.)

Political love and hatred.—'I know they that love you for political service, love you less than their dinner; and they that hate you, hate you worse than the devil.' (*Ib.* p. 443.)

Mr. Wesley's first extempore sermon.—'Sunday, 28. [Jan. 1776.] I was desired to preach a charity sermon in Allhallows church, Lombard-street. In the year 1735, about forty years ago, I preached in this church, at the earnest request of the churchwardens, to a numerous congregation, who came, like me, with an intent to hear Dr. Heylyn. This was the first time that, having no notes about me, I preached extempore.' (*Ib.* p. 448.)

A blind genius.—'Here [Carlisle] I saw a very extraordinary genius, a man blind from four years of age, who could wind worsted, weave flowered plush on an engine and loom of his own making; who wove his own name in plush, and made his own clothes, and his own tools of every sort. Some years ago, being shut up in the organ loft at church, he felt every part of it, and afterward made an organ for himself, which, judges say, is an exceeding good one. He then taught himself to play upon it psalm tunes, anthems, voluntaries, or any thing which he heard. I heard him play several tunes with great accuracy, and a complex voluntary. I suppose all Europe can hardly produce such another instance. His name is Joseph Strong. But what is he the better for all this, if he is still "without God in the world?"' (*Ib.* pp. 452, 453.)

A town of beggars.—'Here [near Keith, in Scotland] Mr. Gordon showed me a great curiosity. Near the top of the opposite hill, a new town is built, containing, I suppose, a hundred houses, which is a *town of beggars*. This, he informed me, was the professed, regular occupation of *all* the inhabitants. Early in spring they all go out, and spread themselves over the kingdom; and in autumn they return, and do what is requisite for their wives and children.' (*Ib.* p. 454.)

Scottish universities.—*A faithful lecturer.*—'What is left of St. Leonard's College [in St. Andrew's] is only a heap of ruins. Two colleges remain. One of them has a tolerable square; but all the windows are broke, like those of a brothel. We were informed the students do this before they leave the college. Where are their blessed governors in the mean time? Are they all fast asleep? The other college is a mean building, but has a handsome library newly erected. In the two colleges, we learned, were about seventy students; near the same number as at Old-Aberdeen. Those at New Aberdeen are not more numerous: neither those at Glasgow. In Edinburgh, I suppose, there are a hundred. So four universities contain three hundred and ten students! These all come to their several colleges in November, and return home in May! So they *may* study five months in the year, and lounge all the rest! O where was the common sense of those who

instituted such colleges? In the English colleges, every one *may* reside all the year, as all my pupils did: and I should have thought myself little better than a highwayman, if I had not lectured them every day in the year, but Sundays.' (*Ib.* p. 455.)

Cooping one's self in a house.—'Thursday, 30. [Jan. 1777.] I had a visit from Mr. B——, grown an old, feeble, decrepid man; hardly able to face a puff of wind, or to creep up and down stairs! Such is the fruit of cooping one's self in a house; of sitting still, day after day!' (*Ib.* p. 466.)

Cure for a pain in the breast.—'In the evening I preached at York. I would gladly have rested the next day, feeling my breast much out of order. But notice having been given of my preaching at Tadcaster, I set out at nine in the morning. About ten the chaise broke down. I borrowed a horse; but as he was none of the easiest, in riding three miles I was so thoroughly electrified, that the pain in my breast was quite cured. I preached in the evening at York; on Friday took the diligence; and on Saturday afternoon came to London.' (*Ib.* p. 470.)

How to advise those who have left the Society.—'On Monday, Tuesday, and Wednesday, I visited many of those who had left the Society; but I found them so deeply prejudiced, that, till their hearts are changed, I could not advise them to return to it.' (*Ib.* p. 493.)

Taking the numbers in Society.—'Sunday, 21. [Feb. 1779.] I returned to Norwich, and took an exact account of the Society. I wish all our preachers would be accurate in their accounts, and rather speak under than above the truth. I had heard again and again of the increase of the Society. And what is the naked truth? Why, I left in it two hundred and two members; and I find one hundred and seventy-nine!' (*Ib.* p. 502.)

Leaving estates to those that neither love nor fear God.—'Monday, 5. I preached at Northwich. I used to go on from hence to Little Leigh; but since Mr. Barker is gone hence, that place knows us no more. I cannot but wonder at the infatuation of men that really love and fear God, and yet leave great part of, if not all their substance, to men that neither love nor fear him! Surely if I did little good with my money while I lived, I would at least do good with it when I could live no longer.' (*Ib.* p. 504.)

Dr. Smollet.—'Thursday, 22. I was a little surprised at a passage in Dr. Smollet's "History of England." Vol. xv, pp. 121, 122:—

"Imposture and fanaticism still hang upon the skirts of religion. Weak minds were seduced by the delusions of a superstition, styled Methodism, raised upon the affectation of superior sanctity, and pretensions to divine illumination. Many thousands were infected with this enthusiasm by the endeavours of a few obscure preachers, such as Whitefield, and the two Wesleys, who found means to lay the whole kingdom under contribution."

Poor Dr. Smollet! Thus to transmit to all succeeding generations a whole heap of notorious falsehoods! "Imposture and fanaticism!" Neither one nor the other had any share in the late revival of Scriptural religion, which is no other than the love of God and man, gratitude to our Creator, and good will to our fellow creatures. Is this delusion and superstition? No, it is real wisdom; it is solid virtue. Does this

fanaticism "hang upon the skirts of religion?" Nay, it is the very essence of it. Does the Doctor call this enthusiasm? Why? Because he knows nothing about it. Who told him that these "obscure preachers" made "pretensions to divine illumination?" How often has that silly calumny been refuted to the satisfaction of all candid men? However, they "found means to lay the whole kingdom under contribution." So does this frontless man, blind and bold, stumble on without the least shadow of truth!" (*Ib.* p. 505.)

Baron Swedenborg.—"In travelling this week I looked over Baron Swedenborg's "Account of Heaven and Hell." He was a man of piety, of a strong understanding, and most lively imagination; but he had a violent fever when he was five-and-fifty years old, which quite overturned his understanding. Nor did he ever recover it; but it continued "majestic, though in ruins." From that time he was exactly in the state of that gentleman at Argos,—

*Qui se credebat miros audire tragædos,
In vacuo lætus sessor plausorque theatro.*

Who wondrous tragedies was wont to hear,
Sitting alone in the empty theatre.

His words, therefore, from that time were *ægri somnia*, the dreams of a disordered imagination; just as authentic as Quevedo's "Visions of Hell." Of this work in particular I must observe, that the doctrine contained therein is not only quite unproved, quite precarious from beginning to end, as depending entirely on the assertion of a single brain-sick man; but that, in many instances, it is contradictory to Scripture, to reason, and to itself. But, over and above this, it contains many sentiments that are essentially and dangerously wrong. Such is that concerning the Trinity; for he roundly affirms God to be only one person, who was crucified: so that he revives and openly asserts the long exploded heresy of the Sabellians and Patripassians; yea, and that of the Anthropomorphites; affirming that God constantly appears in heaven in the form of a man. And the worst is, he flatly affirms, "None can go to heaven, who believes three persons in the Godhead:" which is more than the most violent Arian or Socinian ever affirmed before.

Add to this, that his ideas of heaven are low, grovelling, just suiting a Mohammedan paradise; and his account of it has a natural tendency to sink our conceptions, both of the glory of heaven, and of the inhabitants of it; whom he describes as far inferior both in holiness and happiness to Gregory Lopez, or Monsieur De Renty. And his account of hell leaves nothing terrible in it; for, first, he quenches the unquenchable fire. He assures us there is no fire there; only he allows that the governor of it, the devil, sometimes orders the spirits that behave ill, to be "laid on a bed of hot ashes." And, secondly, he informs you, that all the damned enjoy their favorite pleasures. He that delights in filth is to have his filth; yea, and his harlot too! Now, how dreadful a tendency must this have in such an age and nation as this? I wish those pious men, Mr. Clowes and Clotworthy, would calmly consider these things, before they usher into the world any more of this madman's dreams!" (*Ib.* pp. 505, 506.)

Singing,—again.—"I came just in time to put a stop to a bad custom, which was creeping in here: a few men, who had fine voices,

sung a psalm which no one knew, in a tune fit for an opera, wherein three, four, or five persons, sung different words at the same time! What an insult upon common sense! What a burlesque upon public worship! No custom can excuse such a mixture of profaneness and absurdity.' (*Ib.* p. 540.)

A green old age.—'Thursday, 28. [June, 1781.] I preached at eleven in the main street at Selby, to a large and quiet congregation; and in the evening at Thorne. This day I entered my seventy-ninth year; and, by the grace of God, I feel no more of the infirmities of old age than I did at twenty-nine.' (*Ib.* p. 547.)

Robertson's History of America.—'To-day I finished the second volume of Dr. Robertson's "History of America." His language is always clear and strong, and frequently elegant; and I suppose his history is preferable to any history of America which has appeared in the English tongue. But I cannot admire, first, his intolerable prolixity in this history, as well as his "History of Charles the Fifth." He promises eight books of the History of America, and fills four of them with critical dissertations. True, the dissertations are sensible, but they have lost their way; they are not history: and they are swelled beyond all proportion; doubtless for the benefit of the author and the bookseller rather than the reader. I cannot admire, secondly, a Christian divine writing a history, with so very little of Christianity in it. Nay, he seems studiously to avoid saying any thing which might imply that he believes the Bible. I can still less admire, thirdly, his speaking so honorably of a professed infidel; yea, and referring to his masterpiece of infidelity, "Sketches of the History of Man;" as artful, as unfair, as disingenuous a book, as even Toland's "Nazarenus." Least of all can I admire, fourthly, his copying after Dr. Hawkesworth, (who once professed better things,) in totally excluding the Creator from governing the world. Was it not enough, never to mention the providence of God, where there was the fairest occasion, without saying expressly, "The fortune of Certiz," or "chance" did thus or thus? So far as fortune or chance governs the world, God has no place in it.

The poor American, though not pretending to be a Christian, knew better than this. When the Indian was asked, "Why do you think the beloved ones take care of *you*?" he answered, "When I was in the battle, the bullet went on this side, and on that side; and this man died, and that man died; and I am alive! So I know the beloved ones take care of *me*."

It is true, the doctrine of a particular providence (and any but a *particular* providence is no providence at all) is absolutely out of fashion in England: and a prudent author might write this to gain the favor of his gentle readers. Yet I will not say this is real prudence; because he may lose hereby more than he gains; as the majority, even of Britons, to this day, retain some sort of respect for the Bible.

If it was worth while to mention a little thing, after things of so much greater importance, I would add, I was surprised that so sensible a writer, in enumerating so many reasons why it is so much colder in the southern hemisphere than it is in the northern; why it is colder, for instance, at forty degrees south, than at fifty north latitude; should forget the main, the primary reason, namely, the greater distance of

the sun! For is it not well known, that the sun (to speak with the vulgar) is longer on the north side the line than the south? that he is longer in the six northern signs than the southern, so that there is a difference (says Gravesande) of nine days? Now, if the northern hemisphere be obverted to the sun longer than the southern, does not this necessarily imply, that the northern hemisphere will be warmer than the southern? And is not this the primary reason of its being so?' (*Ib.* p. 548.)

We believe the true difference of time in which the sun is longer in the six northern signs of the zodiac than in the six southern, is about seven days and two-thirds.

Mr. Fletcher.—'Monday, 6. [Aug. 1781.] I desired Mr. Fletcher, Dr. Coke, and four more of our brethren, to meet every evening, that we might consult together on any difficulty that occurred. On Tuesday our Conference began, at which were present about seventy preachers, whom I had severally invited to come and assist me with their advice, in carrying on the great work of God. Wednesday, 8. I desired Mr. Fletcher to preach. I do not wonder he should be so popular; not only because he preaches with all his might, but because the power of God attends both his preaching and prayer.' (*Ib.* p. 550.)

Mr. Wesley among little children,—the poor,—and the sick.—'Friday, 5. [April, 1782.] About one I preached at Oldham; and was surprised to see all the street lined with little children; and such children as I never saw till now. Before preaching they only ran round me and before me; but after it, a whole troop, boys and girls, closed me in, and would not be content till I shook each of them by the hand. Being then asked to visit a dying woman, I no sooner entered the room, than both she and her companions were in such an emotion as I have seldom seen. Some laughed; some cried; all were so transported that they could hardly speak. O how much better is it to go to the poor, than to the rich; and to the house of mourning than to the house of feasting!' (*Ib.* pp. 557, 558.)

Thus did this great and holy man, going about doing good, imitate the sublime example of his Lord and Master, in spirit as well as in practice. O that there were such a heart in us,—to follow him as he followed Christ!

Holland.—Rotterdam.—'In the evening, [June, 1783,] we again took a walk round the town, [Rotterdam,] and I observed, 1. Many of the houses are higher than most in Edinburgh. It is true they have not so many stories; but each story is far loftier. 2. The streets, the outside and inside of their houses in every part, doors, windows, well-staircases, furniture, even floors, are kept so nicely clean that you cannot find a speck of dirt. 3. There is such a grandeur and elegance in the fronts of the large houses, as I never saw elsewhere; and such a profusion of marble within, particularly in their lower floors and staircases, as I wonder other nations do not imitate. 4. The women and children (which I least of all expected) were in general the most beautiful I ever saw. They were surprisingly fair, and had an inexpressible air of innocence in their countenance. 5. This was wonderfully set off by their dress, which was *simplex munditiis*, plain and neat in the high-

est degree. 6. It has lately been observed, that growing vegetables greatly resist putridity; so there is a use in their numerous rows of trees which was not thought of at first. The elms balance the canals, preventing the putrefaction which those otherwise might produce.

One little circumstance I observed, which I suppose is peculiar to Holland: to most chamber windows a looking-glass is placed on the outside of the sash, so as to show the whole street, with all the passengers. There is something very pleasing in these moving pictures. Are they found in no other country? (*Ib.* pp. 574, 575.)

Mr. Wesley's weight.—'When I was at Sevenoaks I made an odd remark. In the year 1769, I weighed a hundred and twenty-two pounds. In 1783, I weighed not a pound more or less.' (*Ib.* p. 585.)

His thorough itinerancy.—'In the evening I talked largely with the preachers, and showed them the hurt it did both to them and the people, for any one preacher to stay six or eight weeks together in one place. Neither can he find matter for preaching every morning and evening, nor will the people come to hear him. Hence he grows cold by lying in bed, and so do the people. - Whereas if he never stays more than a fortnight together in one place, he may find matter enough, and the people will gladly hear him. They immediately drew up such a plan for this circuit, which they determined to pursue.' (*Ib.* p. 592.)

By 'morning' preaching, throughout Mr. Wesley's Works, we believe he always means the early preaching, at about five o'clock, A. M.

A great house.—'Friday, 14. [May, 1784.] We saw, at a distance, the Duke of Gordon's new house, six hundred and fifty feet in front. Well might the Indian ask, "Are you white men no bigger than we red men? Then why do you build such lofty houses?"' (*Ib.* p. 593.)

Mr. Wesley at eighty-one.—'To-day [June 28, 1784.] I entered on my eighty-second year, and found myself just as strong to labour, and as fit for any exercise of body or mind, as I was forty years ago. I do not impute this to second causes, but to the Sovereign Lord of all. It is He who bids the sun of life stand still, so long as it pleaseth him. I am as strong at eighty-one as I was at twenty-one; but abundantly more healthy, being a stranger to the headache, toothache, and other bodily disorders which attended me in my youth. We can only say, "The Lord reigneth!" While we live, let us live to him!' (*Ib.* p. 598.)

Sunday schools.—'Sunday, 18. [July, 1784.] I preached, morning and afternoon, in Bingley church; but it would not near contain the congregation. Before service I stepped into the Sunday school, which contains two hundred and forty children, taught every Sunday by several masters, and superintended by the curate. So, many children in one parish are restrained from open sin, and taught a little good manners, at least, as well as to read the Bible. I find these schools springing up wherever I go. Perhaps God may have a deeper end therein than men are aware of. Who knows but some of these schools may become nurseries for Christians?' (*Ib.* p. 599.)

The Sunday schools in those days, it will be recollected, were ordinary schools, only taught on Sundays, by hired masters. The sagacity of Mr. Wesley's observation, at the close of the extract, has been amply verified in modern experience.

Care of the poor.—‘Tuesday, 4. [Jan. 1785.] At this season we usually distribute coals and bread among the poor of the society. But I now considered they wanted clothes, as well as food. So on this, and the four following days, I walked through the town, and begged two hundred pounds, in order to clothe them that needed it most. But it was hard work, as most of the streets were filled with melting snow, which often lay ankle deep; so that my feet were steeped in snow water nearly from morning till evening. I held it out pretty well till Saturday evening; but I was laid up with a violent flux, which increased every hour, till, at six in the morning, Dr. Whitehead called upon me. His first draught made me quite easy; and three or four more perfected the cure.’ (*Ib.* p. 607.)

A remarkable providence.—‘A remarkable circumstance, we were informed, occurred near this place about three weeks before. A poor woman, who owed her landlord fourteen pounds, scraped seven together, which she brought him. But he absolutely refused to take less than the whole, yet detained her in talk till evening. She then set out on a car. When she was within a mile of home, she overtook a soldier, who said he was exceedingly tired, and earnestly entreated her to let him ride with her on the car, to which she at length consented. When they came to her house, finding there was no town within two miles, he begged he might sit by the fireside till morning. She told him she durst not suffer it, as hers was a lone house, and there was none in it but herself and her girl: but at last she agreed he should lie in the girl’s bed, and she and the girl would lie together. At midnight, two men, who had blackened their faces, broke into the house, and demanded her money. She said, “Then let me go into the next room and fetch it.” Going in, she said to the soldier, “You have requited me well for my kindness, by bringing your comrades to rob my house.” He asked, “Where are they?” She said, “In the next room.” He started up, and ran thither. The men ran away with all speed. He fired after them, and shot one dead; who, being examined, appeared to be her landlord! So that a soldier was sent to protect an innocent woman, and punish a hardened villain!’ (*Ib.* p. 612.)

The Irish poor.—‘The poor in Ireland, in general, are well behaved: all the ill breeding is among well-dressed people.’ (*Ib.* p. 615.)

Is not this very often found to be the case elsewhere also?

An Irish charter school.—‘Having heard a remarkable account of the charter school here, [Ballinrobe,] I resolved to see it with my own eyes. I went thither about five in the afternoon, but found no master or mistress. Seven or eight boys, and nine or ten girls, (the rest being rambling abroad,) dirty and ragged enough, were left to the care of a girl, half the head taller than the rest. She led us through the house. I observed first the school room, not much bigger than a small closet. Twenty children could not be taught there at once, with any convenience. When we came into the bed chamber, I inquired, “How many children now lodge in the house?” and was answered, “Fourteen or fifteen boys, and nineteen girls.” For these boys there were three beds, and five for the nineteen girls. For food I was informed, the master was allowed a penny farthing a day for each! Thus they are clothed,

lodged, and fed. But what are they taught? As far as I could learn, just nothing! Of these things I informed the commissioners for these schools in Dublin. But I do not hear of any alteration. If this be a sample of the Irish charter schools, what good can we expect from them?' (*Ib.* p. 616.)

New and cheap mode of building a chapel.—'The preaching house here [Sheerness] is now finished; but by means never heard of. The building was undertaken a few months since, by a little handful of men, without any probable means of finishing it. But God so moved the hearts of the people in the Dock, that even those who did not pretend to any religion, carpenters, shipwrights, labourers, ran up, at all their vacant hours, and worked with all their might, without any pay. By this means a large square house was soon elegantly finished, both within and without; and it is the neatest building, next to the new chapel in London, of any in the south of England.' (*Ib.* p. 646.)

Methodist Sunday schools.—'Thence [August, 1787] we went on to Bolton. Here are eight hundred poor children taught in our Sunday schools, by about eighty masters, who receive no pay but what they are to receive from their great Master. About a hundred of them (part boys and part girls) are taught to sing; and they sung so true, that, all singing together, there seemed to be but one voice. The house was thoroughly filled, while I explained and applied the first commandment. What is all morality or religion without this? A mere castle in the air. In the evening, many of the children still hovering round the house, I desired forty or fifty to come in and sing,

Vital spark of heavenly flame.

Although some of them were silent, not being able to sing for tears, yet the harmony was such as I believe could not be equalled in the king's chapel.' (*Ib.* pp. 672, 673.)

Mr. Wesley's family.—'Sunday, 9. [Dec. 1787.] I went down at half-hour past five, but found no preacher in the chapel, though we had three or four in the house: so I preached myself. Afterward, inquiring why none of my family attended the morning preaching, they said, it was because they sat up too late. I resolved to put a stop to this; and therefore ordered, that, 1. Every one under my roof should go to bed at nine; that, 2. Every one might attend the morning preaching: and so they have done ever since.' (*Ib.* p. 684.)

He was then eighty-four years of age.

A curious preaching house.—'Wednesday, 14. [May, 1788.] At five I was importuned to preach in the preaching house; but such a one I never saw before. It had no windows at all: so that although the sun shone bright, we could see nothing without candles. But I believe our Lord shone on many hearts, while I was applying those words, "I will, be thou clean."' (*Ib.* p. 693.)

Preaching in a cow house.—'Monday, 27. [April, 1789.] I reached Enniscorthy about noon; and presently after, as it had continued to rain, I preached in the place prepared for me, which was a large, though not very elegant cow house. However, God was there; as likewise in the assembly room at Wexford, where I preached to a large congregation in the evening.' (*Ib.* p. 717.)

Consumption:—buttermilk diet.—‘I was concerned to find John Stephens, a lovely young preacher, in a deep consumption; from which, I judge, nothing can recover him, unless perhaps a total buttermilk diet.’ (*Ib.* p. 722.)

Trustees:—breach of trust.—‘August 1. [1789.] We considered the case of Dewsbury House, which the self-elected trustees have robbed us of. The point they contended for was this,—that they should have a right of rejecting any preachers they disapproved of. But this, we saw, would destroy itinerancy. So they chose J. A. for a preacher, who adopted W. E. for his curate. Nothing remained but to build another preaching house, toward which we subscribed two hundred and six pounds on the spot.’ (*Ib.* p. 727.)

Mr. Wesley at eighty-six.—‘Sunday, 27. [Sept. 1789.] I preached at the new Room, morning and evening, and in the afternoon at Temple church; but it was full as much as I could do. I doubt I must not hereafter attempt to preach more than twice a day.’ (*Ib.* p. 731.)

Mr. Wesley an old man.—‘Friday, Jan. 1, 1790. I am now an old man, decayed from head to foot. My eyes are dim; my right hand shakes much; my mouth is hot and dry every morning; I have a lingering fever almost every day; my motion is weak and slow. However, blessed be God, I do not slack my labour: I can preach and write still.’ (*Ib.* p. 735.)

Strangers' Society.—‘Sunday, 14 [March, 1790] was a comfortable day. In the morning I met the Strangers' Society, instituted wholly for the relief, not of our Society, but for poor, sick, friendless strangers. I do not know that I ever heard or read of such an institution till within a few years ago. So this also is one of the fruits of Methodism.’ (*Ib.* p. 737.)

Union churches.—Talking in churches.—‘Thursday 18. We went on to Stourport, which is now full twice as large as it was two years ago. The first chapel was built about three years ago, by the joint contributions of Arminians and Calvinists, agreeing that they should preach by turns. But in a short time the poor Arminians were locked out. On this one or two gentlemen built another, far larger and more commodious. But it was not large enough to contain them in the evening, to whom I explained that solemn passage in the Revelation, “I saw the dead, small and great, stand before God.” They seemed to be all serious and attentive as long as I was speaking; but the moment I ceased, fourscore or one hundred began talking all at once. I do not remember ever to have been present at such a scene before. This must be amended; otherwise (if I should live) I will see Stourport no more.’ (*Ib.* p. 738.)

False musters.—‘Sunday, 12. I intended to preach abroad; but the weather would not permit. Monday, 13, and the three following days, I met the classes of the society, which contains nine hundred and forty-four members. Still I complain of false musters. It was told in London that this society contained above a thousand members; and yet it falls so far short of a thousand. There is altogether a fault in this matter.’ (*Ib.* p. 746.)

Mixing with Calvinists.—‘Tuesday, 5. [Oct. 1790.] I went to Rye. Though the warning was short, the congregation was exceeding large,

and behaved with remarkable seriousness. While our people mixed with the Calvinists here, we were always perplexed, and gained no ground; but since they kept to themselves, they have continually increased in grace as well as in number.' (*Ib.* p. 748.)

A noble boy.—'After dinner we spent an hour in the duke of Dorset's house. I could not but observe some change for the worse here. The silk covers are removed from several of the pictures, particularly that of Count Ugolino and his sons; and it is placed in a worse light; so that I could hardly discern the little boy that, when he saw his father gnawing his own arm for anguish, cried out, "Papa, if you are hungry, do not eat your own arm, but mine."' (*Ib.*)

The last entry in Mr. Wesley's journal.—'Sunday, 24. [Oct. 1790.] I explained, to a numerous congregation in Spitalfields church, "the whole armour of God." St. Paul's, Shadwell, was still more crowded in the afternoon, while I enforced that important truth, "One thing is needful;" and I hope many, even then, resolved to choose the better part.' (*Ib.* p. 750.)

He was then over eighty-seven years of age, and died on the second of March following, in his eighty-eighth year.

Our limits do not admit of extending our extracts farther; although a large portion of the miscellaneous Works, embracing the whole of Mr. Wesley's numerous and characteristic Letters, his controversial tracts, and a great variety of other occasional pieces, yet remain untouched. That our readers generally, however, will be desirous of possessing themselves of these Works entire, we cannot doubt; and are gratified that they have now an opportunity to do so to any extent, and on very moderate terms. Nearly the whole of the first edition, of two thousand copies, was engaged even before its completion, and a second has already been published. And as these Works are now stereotyped, they will be printed in sufficient numbers, and with sufficient rapidity, we trust, to supply the public demand to any amount. Whatever profits may arise from the sales, as from the sales of all other publications from the Methodist Episcopal press, will be wholly applied to religious and charitable uses, and to the spread of the Gospel by itinerant preaching.

ON THE PURSUIT OF KNOWLEDGE UNDER DIFFICULTIES.

'That the soul be without knowledge, it is not good,' *PROV. xix, 2.*

INSPIRATION and experience both concur in this sentiment. The sacred writer, indeed, may have had special though not exclusive reference to religious knowledge; (the supreme excellence and value of which we not only grant, but assume, throughout;) yet the importance of general knowledge, and its immense practical influence in facilitating the acquisition even of the necessities of life, as well as in multiplying its more refined comforts, have been too long and too extensively felt to admit of a doubt at the present day. Its

power, also, to add to the pleasures of individual and social existence, by refining the feelings, elevating the affections above the grosser gratifications of our animal nature, and opening to the ever expanding mind of man new and exhaustless sources of enjoyment, is confessed by all who have so much as tasted 'the Pierian spring.'

The question, then, presents itself with force,—how happens it that so few enter upon, and persevere in this pursuit? Why are men so backward to partake of these exalted advantages and delights? Among various answers which may be given, the following appears the most striking. The *poor* are deterred by the obstacles which their unpropitious circumstances present; the *rich* are drawn off by the allurements of cheaper though less noble gratifications; and *all* are too prone to follow that universal though erroneous dictate of our fallen nature which prompts us to prefer the pleasure which precedes pain to that which follows it; for such, like all other solid pleasures, are those of the understanding. To the first, whose situation gives them an imperious claim to the sympathies of the philanthropist, the following article is particularly addressed. Its object is, to encourage them to encounter bravely all their difficulties, and to cheer those who have already commenced, to persevere in their noble undertaking, by holding forth the prospect of ultimate success. Indeed, their circumstances are far from being as unfavorable as might at first be imagined. Cut off by their situation from entering the circles of gaiety and dissipation, they have none of the temptations of fashionable pleasures to allure them from the pursuit of knowledge. Though deprived, from their limited means, of many of the helps (so called) to learning, yet wealth is not the key which unlocks the temple of science; and it may well be questioned whether the aid which it procures always proves such: for as the body, when well provided for, may attain its full growth, yet will not possess vigour unless properly exercised, so the powers of the mind, unless exerted, cannot be developed.

To show that these are not mere idle speculations, we have selected a few brief notices of some of those whose names are emblazoned on the records of fame, as having successfully combated every difficulty in the pursuit of knowledge, and from their example, better perhaps than from any arguments which we could advance, the reader may learn that neither humble station, want of instructors, nor even natural defects, form any insuperable barrier to great literary attainments. Of men who have risen from the humblest stations to the highest eminence, the history of literature affords many instances. A few, however, will answer our purpose.

'The late PROFESSOR HEYNE, of Gottingen, was one of the greatest classical scholars of his own or of any age, and during his latter days enjoyed a degree of distinction, both in his own country and throughout Europe, of which scarcely any contemporary name, in the same department of literature, could boast. Yet he had spent the first thirty-two or thirty-three years of his life, not only in obscurity, but

in an almost incessant struggle with the most depressing poverty. He had been born, indeed, amidst the miseries of the lowest indigence, his father being a poor weaver, with a large family, for whom his best exertions were often unable to provide bread. In the "Memoirs of his own Life," Heyne says, "Want was the earliest companion of my childhood. I well remember the painful impressions made on my mind by witnessing the distress of my mother when without food for her children. How often have I seen her, on a Saturday evening, weeping and wringing her hands, as she returned home from an unsuccessful effort to sell the goods which the daily and nightly toil of my father had manufactured!" His parents sent him to a child's school in the suburbs of the small town of Chemnitz, in Saxony, where they lived; and he soon exhibited an uncommon desire of acquiring information. He made so rapid a progress in the humble branches of knowledge taught in the school, that, before he had completed his tenth year, he was paying a portion of his school fees by teaching a little girl, the daughter of a wealthy neighbour, to read and write. Having learned every thing comprised in the usual course of the school, he felt a strong desire to learn Latin. A son of the school-master, who had studied at Leipsic, was willing to teach him at the rate of four pence a week; but the difficulty of paying so large a fee seemed quite insurmountable. One day he was sent to his godfather, who was a baker in pretty good circumstances, for a loaf. As he went along, he pondered sorrowfully on this great object of his wishes, and entered the shop in tears. The good tempered baker, on learning the cause of his grief, undertook to pay the required fee for him, at which, Heyne tells us, he was perfectly intoxicated with joy; and as he ran, all ragged and barefoot, through the streets, tossing the loaf in the air, it slipped from his hands and rolled into the gutter. This accident, and a sharp reprimand from his parents, who could ill afford such a loss, brought him to his senses. He continued his lessons for about two years, when his teacher acknowledged that he had taught him all he himself knew. At this time, his father was anxious that he should adopt some trade, but Heyne felt an invincible desire to pursue his literary education; and it was fortunate for the world that he was at this period of his life furnished with the means of following the course of his inclination. He had another godfather, who was a clergyman in the neighbourhood; and this person, upon receiving the most flattering accounts of Heyne from his last master, agreed to be at the expense of sending him to the principal seminary of his native town of Chemnitz. His new patron, however, although a well endowed churchman, doled out his bounty with most scrupulous parsimony; and Heyne, without the necessary books of his own, was often obliged to borrow those of his companions, and to copy them over for his own use. At last he obtained the situation of tutor to the son of one of the citizens; and this for a short time rendered his condition more comfortable. But the period was come when, if he was to proceed in the career he had chosen, it was necessary for him to enter the university; and he resolved to go to Leipsic. He arrived in that city accordingly with only two florins (about four shillings) in his pocket, and nothing more to depend upon except the small assistance he might receive

from his godfather, who had promised to continue his bounty. He had to wait so long, however, for his expected supplies from this source, which came accompanied with much grudging and reproach when they did make their appearance, that, destitute both of money and books, he would even have been without bread too, had it not been for the compassion of the maid servant of the house where he lodged. What sustained his courage in these circumstances (we here use his own words) was neither ambition nor presumption, nor even the hope of one day taking his place among the learned. The stimulus that incessantly spurred him on was the feeling of the humiliation of his condition—the shame with which he shrunk from the thought of that degradation which the want of a good education would impose upon him—above all, the determined resolution of battling courageously with fortune. He was resolved to try, he said, whether, although she had thrown him among the dust, he should not be able to rise up by his own efforts. His ardour for study only grew the greater as his difficulties increased. For six months he only allowed himself two nights' sleep in the week; and yet all the while his godfather scarcely ever wrote to him but to inveigh against his indolence,—often actually addressing his letters on the outside, "*To M. Heyne, Idler, at Leipsic.*"

In the mean time, while his distress was every day becoming more intolerable, he was offered, by one of the professors, the situation of tutor in a family at Magdeburg. Desirable as the appointment would have been in every other respect, it would have removed him from the scene of his studies—and he declined it. He resolved rather to remain in the midst of all his miseries at Leipsic. He was, however, in a few weeks after, recompensed for this noble sacrifice, by procuring, through the recommendation of the same professor, a situation similar to the one he had refused, in the university town. This, of course, relieved for a time his pecuniary wants; but still the ardour with which he pursued his studies continued so great, that it at last brought on a dangerous illness, which obliged him to resign his situation, and very soon completely exhausted his trifling resources, so that on his recovery he found himself as poor and destitute as ever. In this extremity, a copy of Latin verses which he had written having attracted the attention of one of the Saxon ministers, he was induced, by the advice of his friends, to set out for the court at Dresden, where it was expected this high patronage would make his fortune; but he was doomed only to new disappointments. After having borrowed money to pay the expenses of his journey, all he obtained from the courtier was a few vague promises, which ended in nothing. He was obliged eventually, after having sold his books, to accept the place of copyist in the library of the Count de Bruhl, at the miserable annual salary of one hundred crowns (about 17*l.* sterling)—a sum which, even in that cheap country, was scarcely sufficient to keep him from perishing of hunger. However, with his industrious habits, he found time, beside performing the duties of his situation, to do a little work for the booksellers. He first translated a French romance, for which he was paid twenty crowns. For a learned and excellent edition which he prepared of the Latin poet Tibullus, he received in successive payments, one hundred crowns, with which he discharged the debts he

had contracted at Leipsic. In this way he contrived to exist for a few years, all the while studying hard, and thinking himself amply compensated for the hardships of his lot, by the opportunities he had of pursuing his favorite researches, in a city so rich in collections of books and antiquities as Dresden. After he had held his situation in the library for above two years, his salary was doubled; but before he derived any benefit from the augmentation, the Seven Years' War had commenced. Saxony was overrun by the forces of Frederick the Great, and Heyne's place, and the library itself to which it was attached, were swept away at the same time. He was obliged to fly from Dresden, and wandered about for a long time without any employment. At last he was received into a family at Wittenberg; but in a short time the progress of the war drove him from this asylum also, and he returned to Dresden, where he still had a few articles of furniture, which he had purchased with the little money he saved while he held his place in the library. He arrived just in time to witness the bombardment of that capital, in the conflagration of which his furniture perished, as well as some property which he had brought with him from Wittenberg, belonging to a lady, one of the family in whose house he lived, for whom he had formed an attachment during his residence there. Thus left, both of them, without a shilling, the young persons nevertheless determined to share each other's destiny, and they were accordingly united. By the exertions of some common friends, a retreat was procured for Heyne and his wife in the establishment of a M. de Leoben, where he spent some years, during which his time was chiefly occupied in the management of that gentleman's property.

At last, at the general peace in 1763, he returned to Dresden; and here ended his hard fortunes. Some time before his arrival in that city, the professorship of Eloquence, in the University of Gottingen, had become vacant by the death of the celebrated John Mathias Gesner. The chair had been offered, in the first instance, to David Ruhnken, one of the first scholars of the age, who declined, however, to leave the University of Leyden, where he had lately succeeded the eminent Hemsterhuys as Professor of Greek. Fortunately, however, for Heyne, Ruhnken was one of the few to whom his edition of Tibullus, and another of Epictetus, which he had published shortly after, had made his obscure name and great merits known; and with a generous anxiety to befriend one whom he considered to be so deserving, he ventured, of his own accord, to recommend him to the Hanoverian minister, as the fittest person he could mention for the vacant office. Such a testimony from Ruhnken was at once the most honorable and the most efficient patronage Heyne could have had. He was immediately nominated to the professorship; although so little known, that it was with considerable difficulty he was found. He held this appointment for nearly fifty years; in the course of which, as we have already remarked, he may be said, by his successive publications, and the attraction of his lectures, to have placed himself nearly at the head of the classical scholars of his age; while he was at the same time loved and venerated as a father, not only by his numerous pupils, but by all ranks of his fellow citizens, who, on his death, in 1812, felt that their University and city had lost what had been for half a century its chief distinction.'

‘**VALENTINE JAMERAY DUVAL**, a very able antiquarian of the last century, and who at the time of his death held the office of keeper of the imperial medals at Vienna, as well as that of one of the preceptors to the prince, afterward the emperor Joseph II., was the son of a poor peasant of Champagne, and lost his father when he was ten years of age. He was then taken into the service of a farmer in the village; but being soon after turned off for some petty fault, he resolved to leave his native place altogether, that he might not be a burthen to his mother. So he set out on his travels, without knowing in what direction he was proceeding, in the beginning of a dreadful winter; and for some time begged in vain even for a crust of bread and shelter against the inclemency of the elements, till, worn out with hunger, fatigue, and a tormenting headache, he was at last taken in by a poor shepherd, who permitted him to lie down in the place where he shut up his sheep. Here he was attacked by smallpox, and lay ill nearly a month; but having at last recovered, chiefly through the kind attentions of the village clergyman, he proceeded on his wanderings a second time, thinking that by getting farther to the east he should be nearer the sun, and therefore suffer less from the cold. Having arrived in this way at the foot of the Vosges mountains, nearly a hundred and fifty miles from his native village, he remained there for two years in the service of a farmer, who gave him his flocks to keep. Chancing then to make his appearance at the hut of a hermit, the recluse was so much struck by the intelligence of his answers, that he proposed he should take up his abode with him, and share his labours, an offer which Duval gladly accepted. Here he had an opportunity of reading a few books, chiefly of a devotional description; and, after some time, was sent with a letter of recommendation from his master to another hermitage, or religious house, near Lunéville, the inmates of which set him to take charge of their little herd of cattle, consisting only of five or six cows, while one of them took the trouble of teaching him to write. He had a few books at command, which he perused with great eagerness. He sometimes, too, procured a little money by the produce of his skill and activity in the chase, and this he always bestowed in the purchase of books. One day, while pursuing this occupation, he was lucky enough to find a gold seal, which had been dropt by an English traveller of the name of Forster. Upon this gentleman coming to claim his property, Duval jestingly told him that he should not have the seal, unless he could describe the armorial bearings on it in correct heraldic phrase. Surprised at any appearance of an acquaintance with such subjects in the poor cowherd, Forster, who was a lawyer, entered into conversation with him, and was so much struck by his information and intelligence, that he both supplied him with a number of books and maps, and instructed him in the manner of studying them. Some time after this, he was found by another stranger sitting at the foot of a tree, and apparently absorbed in the contemplation of a map which lay before him. Upon being asked what he was about, he replied that he was studying geography. And “whereabouts in the study may you be at present,” inquired the stranger. “I am seeking the way to Quebec,” answered Duval. “To Quebec? What should you want there?” “I wish to go to continue my studies at the

university of that city." The stranger belonged to the establishment of the princes of Lorraine, who, returning from the chase, came up with their suite at the moment; and the result was, that, after putting a great many questions to Duval, they were so delighted with the vivacity of his replies, that they proposed to send him immediately to a Jesuit's college in the neighbourhood. Here he continued for some time, until he was at last taken by his patron, the duke of Lorraine, afterward the emperor Francis I., to Paris, where he speedily distinguished himself, and eventually acquired a high place among the literary men of the day.'

'DR. ALEXANDER MURRAY was born in the parish of Minnigaff, [Scotland,] in the shire of Kirkcudbright, on the 22d of October, 1775. His father was at this time nearly seventy years of age, and had been a shepherd all his life, as his own father, and probably his ancestors for many generations, had also been. Alexander's mother was also the daughter of a shepherd, and was the old man's second wife; several sons, whom he had by a former marriage, being all brought up to the same primitive occupation. This modern patriarch died in the year 1797, at the age of ninety-one; and he appears to have been a man of considerable natural sagacity, and possessed, at least, of the simple scholarship of which the Scottish peasant is rarely destitute.

It was from his father that Alexander received his first lessons in reading. This was in his sixth year; and he gives an amusing account of the process. The old man, he tells us, bought him a catechism, (which in Scotland is generally printed with a copy of the alphabet, in a large type, prefixed;) but "as it was too good a book," he proceeds, "for me to handle at all times, it was generally locked up, and he, throughout the winter, drew the figures of the letters to me, in his *written* hand, on the board of an old *wool card*, with the black end of an extinguished heather stem or root, snatched from the fire. I soon learned all the alphabet in this form, and became *writer* as well as *reader*. I wrought with the *board* and *brand* continually. Then the catechism was presented, and in a month or two I could read the easier parts of it. I daily amused myself with copying, as above, the printed letters. In May, 1782, he gave me a small psalm book, for which I totally abandoned the catechism, which I did not like, and which I tore into two pieces, and concealed in a hole of a dyke. I soon got many psalms by memory, and longed for a new book. Here difficulties rose. The Bible, used every night in the family, I was not permitted to open or touch. The rest of the books were put up in chests. I at length got a New Testament, and read the historical parts with great curiosity and ardour. But I longed to read the Bible, which seemed to me a much more pleasant book; and I actually went to where I knew an old loose-leaved Bible lay, and carried it away in piecemeal. I perfectly remember the strange pleasure I felt in reading the histories of Abraham and David. I liked mournful narratives; and greatly admired Jeremiah, Ezekiel, and the Lamentations. I pored on these pieces of the Bible in secret for many months, but I durst not show them openly; and as I read constantly and remembered well, I soon astonished all our honest neighbours with the large passages of Scripture I repeated before them. I have forgot too much of my Biblical

knowledge, but I can still rehearse all the names of the patriarchs from Adam to Christ, and various other narratives seldom committed to memory.”

His father destined him for his own occupation of shepherd, but the son's attachment to books made him neglect his business, and he was blamed by his father as lazy and useless. The kindness of a relation, however, who promised to bear the expenses of his schooling, introduced him to pursuits more congenial to his inclinations. He was sent to school at New Galloway.

‘Our home-taught and mostly self-taught scholar, as he tells us himself, made at first a somewhat awkward figure on this new scene. “My pronunciation of words,” says he, “was laughed at, and my whole speech was a subject of fun.” “But,” he adds, “I soon gained confidence; and before the vacation in August, I often stood *dux* [head] of the Bible class. I was in the mean time taught to write copies, and use paper and ink. But I both wrote and printed, that is, imitated printed letters, when out of school.”

His attendance at school, however, had scarcely lasted for three months, when the poor boy fell into bad health, and he was obliged to return home. For nearly five years after this he was left again to be his own instructor, with no assistance whatever from any one. He soon recovered his health, but during the long period we have mentioned, he looked in vain for the means of again pursuing his studies under the advantages he had for so short a time enjoyed. As soon as he became sufficiently well he was put to his old employment of assisting the rest of the family as a shepherd boy.’

When twelve years old, however, ‘as there seemed to be no likelihood that he would ever be able to gain his bread as a shepherd, his parents were probably anxious that he should attempt something in another way to help to maintain himself. Accordingly, in the latter part of the year 1787, he engaged as teacher in the families of two of the neighbouring farmers; for his services in which capacity, throughout the winter, he was remunerated with the sum of sixteen shillings! He had probably, however, his board free in addition to his salary, of which he immediately laid out a part in the purchase of books. One of these was “Cocker's Arithmetic,” “the plainest,” says he, “of all books, from which, in two or three months, I learned the four principal rules of arithmetic, and even advanced to the Rule of Three, with no additional assistance except the use of an old copy book of examples made by some boy at school, and a few verbal directions from my brother Robert, the only one of all my father's sons, by his first marriage, that remained with us.”’

His father having at length removed to the neighbourhood of a school, he was enabled to attend it for a month or two during the summer, while he supported himself in winter by teaching. This course he pursued for two or three years, during which time the different periods of his school attendance, added together, make not more than thirteen months; yet in this short period, he had commenced and made great progress in the study of the French, Latin, Greek, and Hebrew languages.

‘Having introduced himself to Mr. Maitland, the clergyman of the parish, by writing letters to him in Latin and Greek, he got from that gentleman a number of books, and these, which included Homer, Longinus, the “*Ædipus Tyrannus*” of Sophocles, a volume of Cicero’s “*Orations*,” &c, he read and studied with great diligence. Nor were his studies confined to the classic tongues. Having purchased a copy of Robertson’s Hebrew Grammar, he got through it, with all the intricacies of the doctrine of the points, of which the author is an uncompromising champion, in a month. He was soon after fortunate enough to procure a dictionary of this language, from an old man living in the neighbourhood, whose son had been educated for the church; and as the volume happened to contain the whole of the Book of Ruth in the original, he considered it an invaluable acquisition. But a still greater prize than this was a copy of the entire Bible in Hebrew, which was lent to him for a few months by a woman, with whom it had been left by her brother, a clergyman, in Ireland. “I made good use,” says he, “of this loan: I read it throughout, and many passages and books of it a number of times.” This summer must, indeed, to use his own words, have been “devoted to hard and continued reading.” He had, in fact, it would appear, actually made himself familiar, and that chiefly by his own unassisted exertions, with the French, Latin, Greek, and Hebrew languages, and perused several of the principal authors in all of them, within about a year and a half from the time when they were all entirely unknown to him; for it was at the end of May, 1790, that he commenced, as we have seen, the study of French; and all this work had been done by the end of November in the year following. There is not, perhaps, on record a more extraordinary instance of youthful ardour and perseverance. It may serve to show what is possible to be accomplished.’

His extraordinary talents were not, however, doomed to remain long buried in obscurity. Through the intervention of a friend, who had formed a high and just idea of his genius and learning, he was admitted into the university of Edinburgh, where he was very soon able to support himself by the employment which he obtained as a teacher, and by his literary labours.

‘All his difficulties might be said to be over as soon as he had found his way to the university, and his talents had thus been transferred to a theatre where they were sure to acquire him distinction.

For the next ten or twelve years of his life he resided principally in Edinburgh. During that time, beside passing through the course of education necessary to qualify him for the ministry of the Scottish church, he continued to devote himself with all his old enthusiasm to the study of languages, in which he was so admirably qualified to excel. No man that ever lived, probably, not excepting sir William Jones himself, has prosecuted this branch of learning to such an extent as Murray. By the end of his short life, scarcely one of either the oriental or the northern tongues remained uninvestigated by him, in so far as it was possible to acquire the knowledge of it from sources then accessible in this country. Of the six or seven dialects of the Abyssinian or Ethiopic language in particular, he had made himself

certainly much more completely master than any European had ever been before; and this led to his being selected by the booksellers in 1802 to prepare a new edition of Bruce's Travels, which appeared in seven volumes octavo three years after, and at once placed him in the first rank of the oriental scholars of the age.

In 1806 he left Edinburgh, in order to officiate as clergyman in the parish of Urr in Dumfriesshire. And here he remained pursuing his favorite studies for six years. "He devoted his leisure moments while at Urr," says a writer to whom he was known,* "to the composition of his stupendous work on the languages of Europe, without communicating his design almost to a single individual; and a person might have spent whole weeks in his company without hearing a word of his favorite pursuits, or of the extent to which, in the department of philology, he had carried his researches." Events, however, at last called him forth from this retirement, to win and for a short time to occupy a more conspicuous station.'

In 1812, he was elected to the professorship of Oriental Languages in the University of Edinburgh. His nomination to this high office was accompanied by the warmest recommendations from a host of distinguished names. Scarcely, however, had he time to fulfil the high expectations of his friends, and to show how admirably he was adapted for his new situation, when his brilliant career was cut short by an early death. On the 13th of April, 1813, having been engaged during the day in his studies, he retired in the evening to the bed from which he never rose; and before the close of another day he was among the dead.

'Thus perished in his thirty-eighth year one who, if he had lived longer, would probably have reared for himself many trophies, and extended the bounds of human learning. His ambition had always been to perform in the field to which he more especially dedicated his powers, something worthy of remembrance; and his latter years had been given to the composition of a work (his History of European Languages already mentioned)—which, if time had been allowed to finish it, would unquestionably have formed a splendid monument of his ingenuity and learning. It has been published since his death, in so far as it could be recovered from his manuscripts; and although, probably, very far from what it would have been had he lived to arrange and complete it, is still a wonderful display of erudition, and an important contribution to philological literature.

Of Murray's short life scarcely half was passed amidst those opportunities which usually lead to study and the acquisition of knowledge. The earlier portion of it was a continued struggle with every thing that tends most to repress intellectual exertion, and to extinguish the very desire of learning. Yet in all the poverty and the many other difficulties and discouragements with which he had for his first eighteen years to contend, he went on pursuing his work of self-cultivation, not only as eagerly and steadily, but almost as successfully as he afterward did when surrounded by all the accommodations of study. It is a lesson that ought to teach us how independent the mind really is

* 'Literary History of Galloway,' by T. Murray, p. 320.

of circumstances, which tyrannize over us chiefly through our habits of submission, and by terrifying us with a mere show of unconquerable resistance. The worst are generally more formidable in their appearance than in their reality, and when courageously attacked are more than half overcome. Had there been any obstacles of a nature sufficient to check the onward course of this enterprising and extraordinary boy, how often would he have been turned back in the noble career upon which he had entered! But one after another, as they met him, he set his foot upon and crushed; and at last, after years of patient, solitary, unremitting labour, and of hoping almost against possibility, he was rewarded with all he had wished and toiled for.'

Equally interesting is the history, and no less remarkable the rise of one whose name is perhaps more generally known to our readers—the late editor of the *British Quarterly Review*.

'**WILLIAM GIFFORD** was born in 1755, at Ashburton, in Devonshire. His father, although the descendant of a respectable and even wealthy family, had early ruined himself by his wildness and prodigality; and even after he was married had run off to sea, where he remained serving on board a man-of-war for eight or nine years. On his return home, with about a hundred pounds of prize money, he attempted to obtain a subsistence as a glazier, having before apprenticed himself to that business; but in a few years he died of a broken-down constitution before he was forty, leaving his wife with two children, the youngest only about eight months old, and with no means of support except what she might make by continuing the business, of which she was quite ignorant. In about a twelvemonth she followed her husband to the grave. "I was not quite thirteen," says her son, "when this happened; my little brother was hardly two; and we had not a relation nor a friend in the world."

His brother was now sent to the workhouse, and he was himself taken home to the house of a person named Carlile, who was his godfather, and had seized upon whatever his mother had left, under the pretence of repaying himself for money which he had advanced to her. By this person, William, who had before learned reading, writing, and a little arithmetic, was sent again to school, and was beginning to make considerable progress in the last branch of study; but in about three months his patron grew tired of the expense, and took him home, with the view of employing him as a ploughboy. An injury, however, which he had received some years before, on his breast, was found to unfit him for this species of labour; and it was next resolved that he should be sent out to Newfoundland to assist in a storehouse. But upon being presented to the person who had agreed to fit him out, he was declared to be "too small"—and this scheme also had to be abandoned. "My godfather," says he, "had now humbler views for me, and I had little heart to resist any thing. He proposed to send me on board one of the Torbay fishing boats: I ventured, however, to remonstrate against this, and the matter was compromised by my consenting to go on board a coaster. A coaster was speedily found for me at Brixham, and thither I went when little more than thirteen."

In this vessel he remained for nearly a twelvemonth. "It will be easily conceived," he remarks, "that my life was a life of hardship.

I was not only "a ship boy on the high and giddy mast," but also in the cabin, where every menial office fell to my lot; yet, if I was restless and discontented, I can safely say it was not so much on account of this, as of my being precluded from all possibility of reading; as my master did not possess, nor do I recollect seeing during the whole time of my abode with him, a single book of any description except the "Coasting Pilot."

While in this humble situation, however, and seeming to himself almost an outcast from the world, he was not altogether forgotten. He had broken off all connection with Ashburton, and where his godfather lived; but "the women of Brixham," says he, "who travelled to Ashburton twice a week with fish, and who had known my parents, did not see me without kind concern, running about the beach in a ragged jacket and trowsers." They often mentioned him to their acquaintances at Ashburton; and the tale excited so much commiseration in the place, that his godfather at last found himself obliged to send for him home. At this time he wanted some months of fourteen.'

Having returned to school, his progress was so rapid that he entertained hopes of being able soon to support himself by teaching; and, as his first master was now grown old and infirm, and was not likely to hold out above three or four years, he fondly flattered himself that he might, notwithstanding his youth, be appointed to succeed him. Of the result, let us hear his own account,—

'I was in my fifteenth year when I built these castles: a storm, however, was collecting, which unexpectedly burst upon me, and swept them all away.

On mentioning my little plan to Carlile, he treated it with the utmost contempt; and told me, in his turn, that, as I had learned enough, and more than enough, at school, he must be considered as having fairly discharged his duty; (so, indeed, he had;) he added, that he had been negotiating with his cousin, a shoemaker of some respectability, who had liberally agreed to take me without a fee as an apprentice. I was so shocked at this intelligence that I did not remonstrate; but went in sullenness and silence to my new master, to whom I was soon after bound,* till I should attain the age of twenty-one.

Up to this period his reading had been very limited, the only books he had perused, beside the Bible, with which he was well acquainted, having been a black-letter romance, called *Parismus* and *Parismenes*, a few old magazines, and the *Imitation of Thomas à Kempis*. "As I hated my new profession," he continues, "with a perfect hatred, I made no progress in it; and was consequently little regarded in the family, of which I sunk by degrees into the common drudge: this did not much disquiet me, for my spirits were now humbled. I did not, however, quite resign my hope of one day succeeding to Mr. Hugh Smerdon, and therefore secretly prosecuted my favorite study at every interval of leisure. These intervals were not very frequent; and when the use I made of them was found out, they were rendered still less so. I could not guess the motives for this at first; but at length I dis-

* 'My indenture, which now lies before me, is dated the 1st of January, 1772.'

covered that my master destined his youngest son for the situation to which I aspired.

I possessed at this time but one book in the world: it was a treatise on algebra, given to me by a young woman, who had found it in a lodging house. I considered it as a treasure; but it was a treasure locked up; for it supposed the reader to be well acquainted with simple equations, and I knew nothing of the matter. My master's son had purchased "*Fenning's Introduction*:" this was precisely what I wanted—but he carefully concealed it from me, and I was indebted to chance alone for stumbling upon his hiding place. I sat up for the greatest part of several nights successively, and, before he suspected that his treatise was discovered, had completely mastered it. I could now enter upon my own; and that carried me pretty far into the science. This was not done without difficulty. I had not a farthing on earth, nor a friend to give me one: pen, ink, and paper, therefore, (in despite of the flippant remark of Lord Orford,) were, for the most part, as completely out of my reach as a crown and sceptre. There was, indeed, a resource; but the utmost caution and secrecy were necessary in applying to it. I beat out pieces of leather as smooth as possible, and wrought my problems on them with a blunted awl; for the rest, my memory was tenacious, and I could multiply and divide by it to a great extent."

No situation, it is obvious, could be more unfavorable for study than this; and yet we see how the eager student succeeded in triumphing over its disadvantages, contriving to write and calculate even without paper, pens, or ink, by the aid of a piece of leather and a blunted awl. Where there is a strong determination to attain an object, it is generally sufficient of itself to create the means; and almost any means are sufficient. We mistake in supposing that there is only one way of doing a thing, namely, that in which it is commonly done. Whenever we have to prove it, we find how rich in resources is necessity; and how seldom it is that, in the absence of the ordinary instrument, she has not some new invention to supply its place. This is a truth which studious poverty has often had experience of, and been all the better for experiencing; for difficulties so encountered and subdued not only whet ingenuity, but strengthen a man's whole intellectual and moral character, and fit him for struggles and achievements in after life, from which other spirits less hardily trained turn away in despair.

At last, however, Gifford obtained some alleviation of his extreme penury. He had scarcely, he tells us, known poetry even by name, when some verses, composed by one of his acquaintances, tempted him to try what he could do in the same style, and he succeeded in producing a few rhymes. As successive little incidents inspired his humble muse, he produced several more compositions of a similar description, till he had got together about a dozen of them. "Certainly," says he, "nothing on earth was ever so deplorable;" but such as they were they procured him not a little fame among his associates, and he began at last to be sometimes invited to repeat them to other circles. "The repetitions of which I speak," he continues, "were always attended with applause, and sometimes with favors more sub-

stantial; little collections were now and then made, and I have received sixpence in an evening. To one who had long lived in the absolute want of money, such a resource seemed a Peruvian mine: I furnished myself by degrees with paper, &c, and, what was of more importance, with books of geometry and of the higher branches of algebra, which I cautiously concealed. Poetry, even at this time, was no amusement of mine: it was subservient to other purposes; and I only had recourse to it when I wanted money for my mathematical pursuits."

But even this resource was soon taken from him. His master, having heard of his verse making, was so incensed both at what he deemed the idleness of the occupation, and especially at some satirical allusions to himself, or his customers, upon which the young poet had unwisely ventured, that he seized upon and carried away all his books and papers, and even prohibited him in the strictest manner from ever again repeating a line of his compositions. This severe stroke was followed by another, which reduced him to utter despair. The master of the free school, to whom he had never resigned the hope of succeeding, died, and another person was appointed to the situation, not much older than Gifford, and who, he says, was certainly not so well qualified for it as himself. "I look back," he proceeds, "on that part of my life which immediately followed this event with little satisfaction; it was a period of gloom, and savage unsociability: by degrees I sunk into a kind of corporeal torpor; or, if roused into activity by the spirit of youth, wasted the exertion in splenetic and vexatious tricks, which alienated the few acquaintances which compassion had yet left me."

But his despondency and discontent seem to have gradually given way to the natural buoyancy of his disposition; some evidences of kindly feeling from those around him tended a good deal to mitigate his recklessness; and, especially as the term of his apprenticeship drew toward a close, his former aspirations and hopes began to return to him. He had spent, however, nearly six years at his uncongenial employment, before any decided prospect of deliverance opened upon him. "In this humble and obscure state," says he, "poor beyond the common lot, yet flattering my ambition with day dreams which perhaps would never have been realized, I was found, in the twentieth year of my age, by Mr. William Cookesley,—a name never to be pronounced by me without veneration. The lamentable doggerel which I have already mentioned, and which had passed from mouth to mouth among people of my own degree, had by some accident or other reached his ear, and given him a curiosity to inquire after the author." Mr. Cookesley, who was a surgeon, and not rich, having learnt Gifford's history from himself, became so much interested in his favor, that he determined to rescue him from his obscurity. "The plan," says Gifford, "that occurred to him was naturally that which had so often suggested itself to me. There were, indeed, several obstacles to be overcome. My hand writing was bad, and my language very incorrect; but nothing could slacken the zeal of this excellent man. He procured a few of my poor attempts at rhyme, dispersed them among his friends and acquaintance, and, when my name was become somewhat familiar to them, set on foot a subscription for my relief. I still preserve the

original paper; its title was not very magnificent, though it exceeded the most sanguine wishes of my heart. It ran thus: 'A subscription for purchasing the remainder of the time of William Gifford, and for enabling him to improve himself in writing and English grammar.' Few contributed more than five shillings, and none went beyond ten and sixpence,—enough, however, was collected to free me from my apprenticeship,* and to maintain me for a few months, during which I assiduously attended the Rev. Thomas Smerdon."

The rest of the story may be very compendiously told. The difficulties of the poor scholar were now over, for his patrons were so much pleased with the progress he made during this short period, that, upon its expiration, they renewed their bounty, and maintained him at school for another year. "Such liberality," he remarks, "was not lost upon me; I grew anxious to make the best return in my power, and I redoubled my diligence. Now that I am sunk into indolence, I look back with some degree of skepticism to the exertions of that period." In two years and two months from what he calls the day of his emancipation, he was pronounced by his master to be fit for the university; and a small office having been obtained for him by Mr. Cookesley's exertions at Oxford, he was entered of Exeter College, that gentleman undertaking to provide the additional means necessary to enable him to live till he should take his degree. Mr. Gifford's first patron died before his protégé had time to fulfil the good man's fond anticipations of his future celebrity; but he afterward found, in Lord Grosvenor, another much more able, though it was impossible that any other could have shown more zeal, to advance his interests. A long and prosperous life, during which he acquired a distinguished name in the literary world, was the ample compensation for the humiliation and hardships of his youth.'

To the names of these illustrious conquerors of disheartening circumstances, we may add those of Dr. JOHN PRIDEAUX, bishop of Worcester, whose parents were so poor that they were with difficulty able to keep him at school until he had learned to read and write; and who obtained the rest of his education by walking on foot to Oxford, and getting employment, in the first instance, in the kitchen of Exeter College: of SIR EDMUND SAUNDERS, Chief Justice of the Court of King's Bench, who was originally an errand boy at the Inns of Court: of LINNÆUS, the founder of the science of botany, who was at first apprenticed to a shoemaker, and was only rescued from his humble employment by accidentally meeting a physician, who, struck with his intelligence, sent him to the university.

But it may be urged by some, that although the original circumstances of those whose examples we have cited, were indeed sufficiently unpromising, yet, by some dispensation of Providence, or freak of fortune, (as the phrase of some is,) they were all eventually transplanted to soils eminently favorable to a literary growth. Without attempting to rebut, by any regular argument, the infer-

* 'The sum my master received was six pounds.'

ence which would be drawn from this, we would only remark, that though it is certainly desirable to have the fostering hand of education to dig about the root of the tender plant, and to direct its first shootings; and though the plant thus nurtured may arrive earlier at maturity, and be more beautiful in its proportions, yet has it often happened, that one which has sprung up on some untrodden wild, undisturbed by foreign aid, has attained a more vigorous growth, a hardier constitution, and a longer life. There is a native energy in the human mind which, when once aroused, will surmount the most discouraging obstacles. In the catalogue of those whose names are known to fame, may be found many who have eminently exemplified the truth of our remark. And in presenting a few of these to our readers, we might place at their head the name of our own FRANKLIN, but that his history is familiar to every American reader. We all know the obscurity of his origin, the vicissitudes of fortune through which he passed, the final success with which his exertions were crowned, and the honors which were lavished upon him by a grateful and admiring country. We prefer, therefore, to adduce other examples which, though no less remarkable, are less generally known.

‘THOMAS SIMPSON was born in the town of Market-Bosworth, in Leicestershire, in the year 1710. His father was a working stuff weaver, and was either so poor, or so insensible to the importance of education, that, after keeping his son at school only so long as to enable him to make a very slight progress in reading, he took him home with the view of bringing him up to his own trade. Thomas, however, had already acquired a passionate love of books, and was resolved at all hazards to make himself a scholar. So, beside contriving to teach himself writing, he read with the greatest eagerness every volume that came in his way, or that he could by any means procure; and spent in this manner not only all his leisure, but even occasionally a portion of the time which his father thought he ought to have employed at his work. Instead of giving any encouragement indeed to his son’s fondness for study, his father did all in his power to cure him of what he deemed so idle and pernicious a propensity; and at last, it is said, after many reprimands, forbade him even to open a book, and insisted upon his confining himself to his loom the whole day. This injudicious severity, however, defeated its own object. The young man’s repeated attempts to evade the harsh injunction that had been laid upon him, led to perpetual quarrels between himself and his father, till he was one day ordered by the latter to leave the house altogether, and to go seek his fortune where and in whatever way he chose. In this extremity he took refuge in the house of a tailor’s widow, who let lodgings in the neighbouring village of Nuneaton, and with whose son, two years older than himself, he had been previously acquainted. Here he contrived to maintain himself for a while by working at his business; and had at least a little time to spare beside for his favorite enjoyment of reading, when he could any where borrow a book. It chanced, however, that, among other humble travellers who sometimes took up their abode with the widow, was a pedlar, who followed the profession of an astrologer and

fortune teller, as well as that of an itinerant merchant, and was accordingly accounted a man of no little learning by the rustics of those parts. Young Simpson's curiosity had been, some time before this, greatly excited by a remarkable eclipse of the sun, which happened on the 11th of May, 1724; but, if this was the incident that gave his mind its first bias toward the studies in which he afterward attained so high a distinction, it was to his casual connection with the astrologer that he owed the rudiments of his scientific knowledge. This personage, with whom he had become very intimate, had, it appears, a few books relating to the mystery he professed, and to the branches of real learning held to be connected with it. Among these were Cocker's "Arithmetic," which had, fortunately, a treatise on algebra bound up with it—as well as the less useful addition of a work written by Partridge, the famous almanac maker, on the calculation of nativities. Both these volumes, the pedlar, on setting out upon a tour to Bristol, left in the hands of his young friend. These were the first scientific works Simpson had ever had an opportunity of perusing, and they interested him exceedingly—even the book on nativities, notwithstanding the absurdities it was filled with, probably not a little exciting his wonder and curiosity, both by its mysterious speculations on the prophetic language of the stars, and such scattered intimations as it afforded in regard to the sublime realities of astronomy. He studied his manuals with such ardour and assiduity, that the pedlar, upon returning from his excursion, was quite confounded at his progress; and looked upon him as so marvellous a genius, that he proceeded forthwith to draw his horoscope, (to speak in the jargon of the art,) or, in other words, to calculate the position of the planets on the day he was born, in order that he might ascertain the splendid destiny in store for him. He predicted, that in two years more this miraculous pupil would actually turn out a greater philosopher than himself. After this, it cannot surprise us that our young aspirant should give himself to his occult studies with greater devotion than ever; and we find him, in fact, ere long, commencing business as fortune teller on his own account, and rapidly rising in reputation in that capacity until he became the oracle of the whole neighbourhood. He now gave up working as a weaver; but, to occupy his leisure, he added to his principal profession that of a schoolmaster: so that, his gains being now considerable, he looked upon himself as in the secure high road to prosperity, and accordingly took to himself a wife in the person of his landlady, the tailor's widow, whom we have already mentioned. This was a somewhat singular match; for, if the account commonly given of the lady be correct, which account makes her die in the year 1782, at the age of one hundred and two, she must have been at the time of this her second marriage about three times as old as her husband. Indeed, as we have already observed, she had (beside a daughter) a son by her former husband two years older than her new one. Nevertheless it is recorded, that she presented the latter with two successive additions to the family—the juvenile portion of which (excluding the father) now consisted, therefore, of four individuals.

It is necessary to mention these circumstances, in order to give a true picture of Simpson's situation at this period of his life, and of the multiplied difficulties through which he must have fought his way to the

eminence he eventually attained. No starting place for a literary career, one should think, could well be more awkward and hopeless, than that of a man who, beside many other disadvantages, had already a family to maintain before he had almost commenced his education, and no other means of doing so except a profession which necessarily excluded him from any association with the literary world in general, much more effectually than if he had eaten the bread of the humblest or most menial industry. It was quite necessary, indeed, that, if he was ever to give himself a chance either of advancement or respectability, he should exchange his trade of a fortune teller and conjurer for some more reputable vocation, even although it should be, at the same time, a more laborious and less lucrative one. This desirable result, in fact, was at last brought about by one of those accidents, which so often in human life bring with them a temporary inconvenience only to turn a man into some path of permanent prosperity, which, but for this compulsion, he would have overlooked or never entered. Among the credulous persons who applied to Simpson to resolve, by his art, their doubts and misgivings touching the distant or the future, was a young girl, whose sweetheart, a sailor, was at the time at sea, and who wished to learn what he was about, either by having him presented to her in vision, or by a conference with a spirit who might be able to give her the requisite information. It was resolved, therefore, to use the jargon of imposture, to raise a spirit; and, for this purpose, a confederate of the conjurer's was attired in certain terrific habiliments, and concealed among a quantity of straw in the corner of a hay loft, that he might step forth on due invocation. The sublime, however, had been carried a little too far in the decoration of this figure; for so passing hideous was the apparition, that it actually drove the poor girl almost out of her senses, and sent her off in such a state of illness and distraction that for some time her life was despaired of. The popular feeling was so strongly excited against Simpson by this misadventure, that he was obliged to leave that part of the country altogether; upon which he fled to the town of Derby, about thirty miles distant, determined to have nothing more to do with conjuring. Here he wisely returned to his original occupation of a weaver; and joining to his labours at the loom during the day, the teaching of a school at night, contrived for some time, though with much difficulty, to earn in this way a scanty subsistence for himself and his family.

It was during his residence at Derby, amid the fatigues of hard and unceasing labour, and the cares and vexations of poverty, that this extraordinary man made his most important advances in scientific knowledge. His principal source of information was the "*Ladies' Diary*,"* of which he was a regular and attentive reader. It was in this publication that he first read of that branch of mathematical learning called Fluxions, or the Differential Calculus, the recent discovery of sir Isaac Newton and Leibnitz; but the places in which it was noticed scarcely informed him of more than its name, and its immense importance in all the higher investigations of mathematics. But this was enough for such a mind as his. He determined to make himself master of the subject, and could not rest until he had possessed himself of the

* A celebrated mathematical periodical.

means of commencing the study of it. The only treatise on fluxions which had at that time appeared in English, was a work by an author of the name of Hayes; but it was a dear and somewhat scarce book, so that he found it impossible to procure a copy of it. Fortunately, however, in the year 1730 appeared Edmund Stone's Translation of the Marquis de l'Hôpital's French work on the subject. This Simpson borrowed from a friend; and, immediately setting about the study of it with his characteristic ardour, prosecuted it with so much success that he not only made himself in a short time familiar with the new science, but qualified himself to compose a work of his own upon it, which, when published a few years after, turned out to be much more complete and valuable than either that of Hayes or that of Stone. When he had finished this performance, he set out for London, leaving his wife and family in the mean time at Derby. He reached the capital without even a letter of introduction, and with scarcely any thing except his manuscript in his pocket. He was at this time in his twenty-fifth or twenty-sixth year. Having established himself in humble lodgings in the neighbourhood of Spitalfields, he maintained himself in the first instance, as he had been wont to do in the country, by working at his trade during the day, while he occupied his evenings in teaching mathematics to such pupils as he could procure. In this latter employment, his engaging method of instruction, and admirable talent for explaining and simplifying the difficulties of his subject, in a short time procured him notice and friends; and his success was so considerable, that he was enabled to bring his family to town. He now also ventured to announce the publication of his "Treatise on Fluxions," by subscription; and it accordingly appeared in quarto, in the year 1737. From this era, his fortunes and his celebrity went on steadily advancing.'

'Among self-educated men there are few who claim more of our admiration than the celebrated JAMES FERGUSON. If ever any one was literally his own instructor in the very elements of knowledge, it was he. Acquisitions that have scarcely in any other case, and probably never by one so young, been made without the assistance either of books or a living teacher, were the discoveries of his solitary and almost illiterate boyhood. There are few more interesting narratives in any language than the account which Ferguson himself has given of his early history. He was born in the year 1710, a few miles from the village of Keith, in Banffshire, [Scotland;] his parents, as he tells us, being in the humblest condition of life (for his father was merely a day labourer,) but religious and honest. It was his father's practice to teach his children himself to read and write, as they successively reached what he deemed the proper age; but James was too impatient to wait till his regular turn came. While his father was teaching one of his elder brothers, James was secretly occupied in listening to what was going on; and, as soon as he was left alone, used to get hold of the book and work hard in endeavouring to master the lesson which he had thus heard gone over. Being ashamed, as he says, to let his father know what he was about, he was wont to apply to an old woman who lived in a neighbouring cottage to solve his difficulties. In this way he actually learned to read tolerably well before his father had any suspicion that he knew his letters. His father at last, very much to his sur-

prise, detected him one day reading by himself, and thus found out his secret.

When he was about seven or eight years of age, a simple incident occurred which seems to have given his mind its first bias to what became afterward its favorite kind of pursuit. The roof of the cottage having partly fallen in, his father, in order to raise it again, applied to it a beam, resting on a prop in the manner of a lever, and was thus enabled, with comparative ease, to produce what seemed to his son quite a stupendous effect. The circumstance set our young philosopher thinking; and, after a while, it struck him that his father in using the beam had applied his strength to its extremity, and this, he immediately concluded, was probably an important circumstance in the matter. He proceeded to verify his notion by experiment; and having made several levers, which he called bars, soon not only found that he was right in his conjecture, as to the importance of applying the moving force at the point most distant from the fulcrum, but discovered the rule or law of the machine, namely, that the effect of any form or weight made to bear upon it is always exactly proportioned to the distance of the point on which it rests from the fulcrum. "I then," says he, "thought that it was a great pity that by means of this bar, a weight could be raised but a very little way. On this, I soon imagined that by pulling round a wheel, the weight might be raised to any height, by tying a rope to the weight, and winding the rope round the axle of the wheel; and that the power gained must be just as great as the wheel was broader than the axle was thick; and found it to be exactly so, by hanging one weight to a rope put round the wheel, and another to the rope that coiled round the axle." The child had thus, it will be observed, actually discovered two of the most important elementary truths in mechanics—the lever, and the wheel and axle; he afterward hit upon others; and, all the while, he had not only possessed neither book nor teacher to assist him, but was without any other tools than a simple turning lathe of his father's, and a little knife wherewith to fashion his blocks and wheels, and the other contrivances he needed for his experiments. After having made his discoveries, however, he next, he tells us, proceeded to write an account of them; thinking his little work, which contained sketches of the different machines drawn with a pen, to be the first treatise ever composed of the sort. When, some time after, a gentleman showed him the whole in a printed book, although he found that he had been anticipated in his inventions, he was much pleased, as he was well entitled to be, on thus perceiving that his unaided genius had already carried him so far into what was acknowledged to be the region of true philosophy.

Some of his earlier years were spent in keeping sheep; at which time his attention was turned to the study of astronomy, a study in which he ever afterward took the greatest delight.

'After the labours of the day, young Ferguson used to go at night to the fields, with a blanket about him and a lighted candle, and there, laying himself down on his back, pursued for long hours his observations on the heavenly bodies. "I used to stretch," says he, "a thread with small beads on it, at arms length, between my eye and the stars;

sliding the beads upon it, till they hid such and such stars from my eye, in order to take their apparent distances from one another; and then laying the thread down on a paper, I marked the stars thereon by the beads." "My master," he adds, "at first laughed at me; but when I explained my meaning to him, he encouraged me to go on; and, that I might make fair copies in the day time of what I had done in the night, he often worked for me himself. I shall always have a respect for the memory of that man."

From an intelligent and obliging friend to whom he had been introduced, Ferguson received instructions in decimal fractions and algebra, having already made himself master of vulgar arithmetic, by the assistance of books. Scarcely, however, had he time to learn the value of such an instructor, when he was compelled to part with him.

'His friend, on parting, had made him a present of a copy of Gordon's Geographical Grammar. The book contains a description of an artificial globe, which is not, however, illustrated by any figure. Nevertheless, "from this description," says Ferguson, "I made a globe in three weeks at my father's, having turned the ball thereof out of a piece of wood; which ball I covered with paper, and delineated a map of the world upon it; made the meridian ring and horizon of wood, covered them with paper, and graduated them; and was happy to find that by my globe (which was the first I ever saw) I could solve the problems."

From the cruelty of a master, into whose service he had entered, he received such bodily injury that he was confined to his bed for two months after his return home.

'Reduced as he was, however, by exhaustion and actual pain, he could not be idle. "In order," says he, "to amuse myself in this low state, I made a wooden clock, the frame of which was also of wood, and it kept time pretty well. The bell on which the hammer struck the hours was the neck of a broken bottle." A short time after this, when he had recovered his health, he gave a still more extraordinary proof of his ingenuity, and the fertility of his resources for mechanical invention, by actually constructing a timepiece, or watch, moved by a spring. But we must allow him to give the history of this matter in his own words:—

"Having then," he says, "no idea how any timepiece could go but by a weight and a line, I wondered how a watch could go in all positions; and was sorry that I had never thought of asking Mr. Cantley, who could very easily have informed me. But happening one day to see a gentleman ride by my father's house (which was close by a public road,) I asked him what o'clock it then was? He looked at his watch and told me. As he did that with so much good nature, I begged of him to show me the inside of his watch; and though he was an entire stranger, he immediately opened the watch, and put it into my hands. I saw the spring box, with part of the chain round it; and asked him what it was that made the box turn round? He told me that it was turned round by a steel spring within it. Having then never seen any other spring than that of my father's gun lock, I asked how a spring within a box could turn the box so often round as to wind all the chain

upon it? He answered, that the spring was long and thin; that one end of it was fastened to the axis of the box, and the other end to the inside of the box; that the axis was fixed, and the box was loose upon it. I told him that I did not yet thoroughly understand the matter. 'Well, my lad,' says he, 'take a long, thin piece of whalebone; hold one end of it fast between your finger and thumb, and wind it round your finger; it will then endeavour to unwind itself; and if you fix the other end of it to the inside of a small hoop, and leave it to itself, it will turn the hoop round and round, and wind up a thread tied to the outside of the hoop.' I thanked the gentleman, and told him that I understood the thing very well. I then tried to make a watch with wooden wheels, and made the spring of whalebone; but found that I could not make the wheel go when the balance was put on, because the teeth of the wheels were rather too weak to bear the force of a spring sufficient to move the balance; although the wheels would run fast enough when the balance was taken off. I enclosed the whole in a wooden case, very little bigger than a breakfast teacup; but a clumsy neighbour one day looking at my watch, happened to let it fall, and turning hastily about to pick it up, set his foot upon it, and crushed it all to pieces; which so provoked my father, that he was almost ready to beat the man, and discouraged me so much, that I never attempted to make such another machine again, especially as I was thoroughly convinced I could never make one that would be of any real use."

Having supported himself for some time by performing for his neighbours various little services for which his ingenuity fitted him, he was at length enabled, by the liberality of his friends, to remove to Edinburgh, in order to practise the art of painting, for which he had considerable natural talent. In this he succeeded beyond his most sanguine expectations. Yet, although he followed this business for twenty-six years, he seems never to have been much attached to it. Astronomy was his favorite pursuit.

'Having introduced himself to the celebrated Maclaurin, he found in him a zealous patron, and one extremely disposed to assist him in his philosophical studies. One day Ferguson having asked the professor to show him his orrery, the latter immediately complied with his request, in so far as to exhibit to him the outward movements of the machine, but would not venture to open it in order to get at the wheel work, which he had never himself inspected, being afraid that he should not be able to put it to rights again if he should chance to displace any part of it. Ferguson, however, had seen enough to set his ingenious and contriving mind to work; and in a short time he succeeded in finishing an orrery of his own, and had the honor of reading a lecture on it to Maclaurin's pupils. He some time after made another of ivory (his first had been of wood;) and in the course of his life he constructed, he tells us, six more, all unlike each other.

His mind was now becoming every day more attached to philosophical pursuits; and, quite tired, as he says, of drawing pictures, in which he never strove to excel, he resolved to go to London, in the hope of finding employment as a teacher of mechanics and astronomy. Having written out a proof of a new astronomical truth which had occurred to

him, namely, that the moon must move always in a path concave to the sun, he showed his proposition and its demonstration to Mr. Folkes, the president of the Royal Society, who thereupon took him the same evening to the meeting of that learned body. This had the effect of bringing him immediately into notice.

In 1748 he began to give public lectures on his favorite subjects, which were numerous and fashionably attended, his late majesty, George III, who was then a boy, being occasionally among his auditors. He had till now continued to work at his old profession of a portrait painter; but about this time he at last bade it a final farewell, having secured another, and, in his estimation, a much more agreeable means of providing a subsistence for himself and his family. Soon after the accession of George III, a pension of fifty pounds per annum was bestowed upon him from the privy purse. In 1763 he was elected a Fellow of the Royal Society; the usual fees being remitted, as had been done in the cases of Newton and Thomas Simpson. He died in 1776, having for many years enjoyed a distinguished reputation both at home and abroad; for several of his works had been translated into foreign languages, and were admired throughout Europe for the simplicity and ingenuity of their elucidations. Of his *Dialogues on Astronomy*, Madame de Genlis says, "This book is written with so much clearness, that a child of ten years old may understand it perfectly from one end to the other."

To these instances of zealous and honorable devotion to literature and science, in men of humble station, and of their success in encountering all difficulties, we subjoin the following anecdote of EDMUND STONE, a mathematician of some eminence, not so much with a view of adding the weight of his example, although he too was self-educated, as because it describes in an interesting manner the course which all, in similar circumstances, have pursued, in order to attain a similar object.

'His father, we are told by the Chevalier Ramsay, was gardener to the duke of Argyle, who, walking one day in his garden, observed a Latin copy of Newton's "*Principia*" lying on the grass, and thinking it had been brought from his own library, called some one to carry it back to its place. "Upon this," (the narrative proceeds) "Stone, who was then in his eighteenth year, claimed the book as his own. 'Yours?' replied the duke. 'Do you understand geometry, Latin, and Newton?' 'I know a little of them,' replied the young man. The duke was surprised; and, having a taste for the sciences, he entered into conversation with the young mathematician. He asked him several questions; and was astonished at the force, the accuracy, and the candour of his answers. 'But how,' said the duke, 'came you by the knowledge of all these things?' Stone replied, 'A servant taught me, ten years since, to read. Does one need to know any thing more than the twenty-four letters in order to learn every thing else that one wishes?' The duke's curiosity redoubled: he sat down on a bank, and requested a detail of the whole process by which he had become so learned.

'I first learned to read,' said Stone; 'the masons were then at work upon your house. I approached them one day, and observed that the

architect used a rule and compasses, and that he made calculations. I inquired what might be the meaning and use of these things, and I was informed that there was a science called arithmetic. I purchased a book of arithmetic, and I learned it. I was told there was another science called geometry; I bought the necessary books, and I learned geometry. By reading, I found that there were good books in these two sciences in Latin; I bought a dictionary, and I learned Latin. I understood, also, that there were good books of the same kind in French; I bought a dictionary, and I learned French. And this, my lord, is what I have done: it seems to me that we may learn every thing when we know the twenty-four letters of the alphabet.”

Such were a few of those illustrious worthies, who, though their lot was originally cast in the humblest stations, rose, many of them without aid, to stations more eminent and more enviable than any which wealth or birth can confer. And who that is sensible of the true source of the excellence of our nature, can contemplate, without admiration, these triumphs of the mind over fortune? What shall we say, then, when we see men, in addition to the obstacles which their circumstances have thrown in their way, combatting nature herself, and not deterred from the pursuit of knowledge by physical defects which close its most important avenues to the mind. But even such are not wanting. The names of many might be produced, who, though labouring under that severest of all physical deprivations—blindness, have attained distinguished eminence in intellectual pursuits. One or two may suffice on the present occasion.

‘NICHOLAS SAUNDERSON was born at the village of Thurston, in Yorkshire, England, in 1682. He was only a year old, when he was deprived, by small-pox, not only of his sight, but even of his eyes themselves, which were destroyed by abscess. Yet it was probably to this apparent misfortune that Saunderson chiefly owed both a good education, and the leisure he enjoyed, from his earliest years, for the cultivation of his mind and the acquisition of knowledge. He was sent when very young to the free school at Penniston, in the neighbourhood of his native place; and here, notwithstanding the mighty disadvantage under which it would seem that he must have contended with his schoolfellows, he soon distinguished himself by his proficiency in Greek and Latin. It is to be regretted that we have no account of the mode of teaching that was adopted by his master in so singular a case, or the manner in which the poor boy contrived to pursue his studies in the absence of that sovereign organ to which the mind is wont to be chiefly indebted for knowledge. Some one must have read the lesson to him, till his memory, strengthened by the habit and the necessity of exertion, had obtained complete possession of it, and the mind, as it were, had made a book for itself, which it could read without the assistance of the eye. At all events, it is certain that the progress he made in this part of his education was such as is not often equalled, even by those to whom nature has given all the ordinary means of study; for he acquired so great a familiarity with the Greek language, as to be in the habit of having the works written in it read

to him, and following the meaning of the author as if the composition had been in English, while he showed his perfect mastery over the Latin, on many occasions in the course of his life, by both dictating and speaking it with the utmost fluency and command of expression.

On being brought home from school, young Saunderson was taught arithmetic by his father, and soon evinced as remarkable an aptitude for this new study as he had done for that of the ancient languages. A gentleman residing in the neighbourhood of his native village gave him his first lessons in geometry; and he received additional instruction from other individuals, to whose notice his unfortunate situation and rare talents introduced him. But he soon got beyond all his masters, and left the most learned of them without any thing more to teach him. He then pursued his studies for some time by himself, needing no other assistance than a good author and some one to read to him. It was in this way he made himself acquainted with the works of the old Greek mathematicians, Euclid, Archimedes, and Diophantus, which he had read to him in the original.

But he was still without a profession, or any apparent resource by which he might support himself through life, although he had already reached his twenty-fourth or twenty-fifth year. His own wish was to go to the university; but the circumstances of his father, who held a place in the excise, did not enable him to gratify this ambition. At last, however, it was resolved that he should proceed to Cambridge, not in the character of a student, but to open classes for teaching mathematics and natural philosophy. Accordingly, in the year 1707, he made his appearance in that university, under the protection of a friend, one of the fellows of Christ's College.

His ability and success as a teacher continued and augmented that crowded attendance of pupils, which, in the first instance, he had owed perhaps principally to the mere curiosity of the public. Every succeeding university examination afforded additional evidence of the benefit derived from his prelections. His merits, consequently, were not long in being appreciated both at Cambridge and among scientific men in general. He obtained the acquaintance of Sir Isaac Newton, his veneration for whom was repaid by that illustrious philosopher with so much regard, that when Whiston was expelled from his chair in 1711, Sir Isaac exerted himself with all his influence to obtain the vacant situation for Saunderson. On this occasion, too, the heads of colleges applied to the crown in his behalf, to issue a mandate for conferring upon him the degree of Master of Arts, as a necessary preliminary to his election; and their request being complied with, he was appointed to the professorship. From this time Saunderson gave himself up almost entirely to his pupils. Of his future history we need only relate that he married in 1723, and was created Doctor of Laws in 1728, on a visit of George II. to the university, on which occasion he delivered a Latin oration of distinguished eloquence. He died in 1739, in the 57th year of his age, leaving a son and daughter.

In connection with the name of Saunderson, we take great pleasure in mentioning that of a countryman of our own, who, labouring under the same misfortune, pursued a similar honorable

and successful course,—the late MR. NELSON, Classical Professor in Rutgers College, New Jersey. The following tribute is paid to his memory by the Rev. Professor M'Vickar, in his very interesting biography of the late Rev. Edmund D. Griffin.

'The life of Mr. Nelson was a striking exemplification of that resolution which conquers fortune. Total blindness, after a long, gradual advance, came upon him about his twentieth year, when terminating his college course. It found him poor, and left him to all appearance both penniless and wretched, with two sisters to maintain, without money, without friends, without a profession, and without sight. Under such an accumulation of griefs most minds would have sunk, but with him it was otherwise. At all times proud and resolute, his spirit rose at once into what might well be termed a fierceness of independence. He resolved within himself to be indebted for support to no hand but his own. His classic education, which, from his feeble vision, had been necessarily imperfect, he now determined to complete, and immediately entered upon the apparently hopeless task, with a view to fit himself as a teacher of youth. He instructed his sisters in the pronunciation of Greek and Latin, and employed one or other constantly in the task of reading aloud to him the classics usually taught in the schools. A naturally faithful memory, spurred on by such strong excitement, performed its oft repeated miracles; and in a space of time incredibly short, he became master of their contents, even to the minutest points of critical reading. In illustration of this, the author remembers on one occasion, that a dispute having arisen between Mr. N. and the classical professor of the college, as to the construction of a passage in Virgil, from which his students were reciting, the professor appealed to the circumstance of a comma in the sentence as conclusive of the question. "True," said Mr. N., colouring with strong emotion; "but permit me to observe," added he, turning his sightless eyeballs toward the book he held in his hand, "that in my *Heyne* edition it is a colon, and not a comma." At this period, a gentleman, who incidentally became acquainted with his history, in a feeling somewhere between pity and confidence, placed his two sons under his charge, with a view to enable him to try the experiment. A few months trial was sufficient; he then fearlessly appeared before the public, and at once challenged a comparison with the best established classical schools of the city. The novelty and boldness of the attempt attracted general attention; the lofty confidence he displayed in himself excited respect; and soon his untiring assiduity, his real knowledge, and a burning zeal, which, knowing no bounds in his own devotion to his scholars, awakened somewhat of a corresponding spirit in their minds, completed the conquest. His reputation spread daily, scholars flocked to him in crowds, competition sunk before him, and in the course of a very few years he found himself in the enjoyment of an income superior to that of any college patronage in the United States—with to him the infinitely higher gratification of having risen above the pity of the world, and fought his own blind way to honorable independence. Nor was this all: he had succeeded in placing classical education on higher ground than any of his predecessors or contemporaries had done; and he felt proud to think that he was in

some measure a benefactor to that college which a few years before he had entered in poverty and quitted in blindness.*

Thus have we presented to our readers, in as brief a manner as the nature of the subject would admit, an account of some of the most remarkable men who, in the pursuit of knowledge, have successfully struggled with the most discouraging obstacles. And as this article has already been protracted to a greater length than we had originally designed, we shall swell it with no farther reflections of our own, but simply subjoin the following just and appropriate remarks, which we find in the volume to which we have been indebted for most of our materials.†

‘Originally, all human knowledge was nothing more than the knowledge of a comparatively small number of simple facts. All the rest of our knowledge, and these first rudiments of it also, a succession of individuals have gradually discovered in separate portions, by their own efforts, and without having any teacher to instruct them. In other words, every thing that is actually known has been found out and learned by some person or other, without the aid of an instructor. This is the first consideration for all those who aspire, in the present day, to be their own instructors in any branch of science or literature. Furnished as society now is, in all its departments, with accommodations in aid of intellectual exertion, such as, in some respects, even the highest station and the greatest wealth in former times could not command, it may be safely asserted, that hardly any unassisted student can have at present difficulties to encounter, equal to those which have been a thousand times

[* The case of the celebrated DIDYMUS, of the renowned school of Alexandria, in Egypt, after the time of Origen, is very analagous to that of Mr. Nelson, above related, yet still more remarkable. Mr. Nelson did not lose his sight till ‘about his twentieth year, when terminating his college course,’ and when, consequently, he had already received a very considerable share of education; whereas Didymus lost his sight when only about five years of age. Yet he lived to become an eminent scholar, and president of the famous school of Alexandria; as Mr. Nelson did to become a professor in the respectable college above mentioned. The account of Didymus which follows, is extracted from the Occasional Sermons of Robinson, of Cambridge.

‘This child lost his sight when he was about five years of age. He had pleased himself with the hope of becoming a scholar, and had enjoyed his sight long enough to learn the magnitude of his loss. When his heart was ready to burst with grief, he heard somebody read the nineteenth of Matthew, where the Lord speaks of the difficulty of the salvation of a rich man, and makes use of these words, *with men this is impossible, but with God all things are possible*. His troubled heart laid hold of the last words, *with God all things are possible*, and he became a petitioner to God to repair his loss by enlightening his mind. A friend said, Be not uneasy, Didymus, for though it hath pleased Providence to deprive you of natural sight, such as flies and other little animals enjoy, yet he hath given you such powers as those with which angels behold the majesty of God. In brief, Didymus by indefatigable attention became a scholar, eminent in several sciences, so that he was appointed to preside in the school, where he educated many, who were afterward great men. He dictated and published many books, and in very advanced age, some say his ninety-third year, he departed this life adorned with reputation by his survivors.’—EDIT.]

† Library of Entertaining Knowledge, published under the superintendence of the Society for the diffusion of useful knowledge.

already triumphantly overcome by others. Above all, books, and especially elementary books, have, in our day, been multiplied to an extent that puts them within the reach almost of the poorest student; and books, after all, are, at least to the more mature understanding, and in regard to such subjects as they are fitted to explain, the best teachers. He who can read, and is possessed of a good elementary treatise on the science he wishes to learn, hardly, in truth, needs a master. With only this assistance, and sometimes with hardly this, some of the greatest scholars and philosophers that ever appeared have formed themselves. And let him who, smitten by the love of knowledge, may yet conceive himself to be on any account unfortunately circumstanced for the business of mental cultivation, bethink him how often the eager student has triumphed over a host of impediments, much more formidable in all probability than any by which he is surrounded. Want of leisure, want of instructors, want of books, poverty, ill health, imprisonment, uncongenial or distracting occupations, the force of opposing example, the discouragement of friends or relations, the depressing consideration that the better part of life was already spent and gone,—these have all, separately or in various combinations, exerted their influence either to check the pursuit of knowledge, or to prevent the very desire of it from springing up. But they exerted this influence in vain. Here then is enough both of encouragement and of direction for all. To the illustrious vanquishers of fortune, whose triumphs we have recorded, we would point as guides for all who, similarly circumstanced, may aspire to follow in the same honorable path. Their lives are lessons that cannot be read without profit; nor are they lessons for the perusal of one class of society only. All, even those who are seemingly the most happily situated for the cultivation of their minds, may derive a stimulus from such anecdotes. No situation, in truth, is altogether without its unfavorable influences. If there be not poverty to crush, there may be wealth and ease to relax the spirit. He who is left to educate himself in every thing, may have many difficulties to struggle with; but he who is saved every struggle is perhaps still more unfortunate. If one mind be in danger of starving for want of books, another may be surfeited by too many. If, again, a laborious occupation leave to some but little time for study, there are temptations, it should be remembered, attendant upon rank and affluence, which are to the full as hard to escape from as any occupation. If, however, there be any one who stands free, or comparatively free, from every kind of impediment to the cultivation of his intellectual faculties, surely he must be utterly inexcusable if he do not acquire such an extent of knowledge, as shall afford a never-failing source of benefit and pleasure to himself, and of usefulness to society.

R.

METHODIST HYMNS.

Extracted chiefly from the Wesleyan Methodist Magazine.

THE first Christians were directed, by Apostolical authority, to 'let the word of Christ dwell in them richly in all wisdom ; teaching and admonishing one another,' and at the same time 'speaking to themselves,' 'in psalms and hymns and spiritual songs, singing with grace in their hearts to the Lord,' and thus 'making melody' to him ; Eph. v, 19 ; Col. iii, 16. It will be observed, that whatever form of versification might be employed, the 'word,' that is, the *doctrine*, 'of Christ' was to be the subject of their songs. By this is to be understood the system of evangelical truth ; which is denominated 'the doctrine of Christ,' not only because it relates directly to his person and mediatorial work, but because it emanated from him. He taught it, in the first instance by his personal ministry ; and it was afterward more fully declared to the church and the world by Apostles whom he appointed to that work, and who preached and wrote under his immediate sanction and authority. In various kinds of metrical composition, setting forth in harmonious and elevated strains the glorious doctrines of Christian truth, the followers of Christ were to address themselves and each other, in order to their mutual comfort and edification ; exciting in each other's minds holy thoughts and feelings, stimulating each other to the cultivation of a joyous hope, and to cheerful diligence in the various duties of life and of religion. Under the full influence of the Holy Spirit, and in the exercise of every heavenly and devout affection, they were also to celebrate the praises of their Creator, Redeemer, and Sanctifier ; and especially, the incarnation, the merit, the intercession, the grace, the fidelity, the glory, the power, the mediatorial reign, of the Son of God. In their addresses to the Lord, the 'melody' of the 'heart' was to be carefully maintained ; formal songs, as well as formal prayers, were to be guarded against ; and every mental chord, attuned by divine grace, was to vibrate to the love of Christ, and 'make music for the King of kings.' In all acts of social worship, heart was to respond to heart ; and the same spirit of faith and love to animate and direct the united assembly. The spirituality, the simplicity, the affection, the holy fervour, thus inculcated upon the early churches, constituted some of the most prominent peculiarities of their character, and are not obscurely intimated in the celebrated letter of the Heathen Pliny to Trajan ; in which he states, concerning the persecuted Christians in Bithynia, that 'they were accustomed on a stated day to meet before daylight, and to *repeat among themselves a hymn to Christ as to a God*, and to bind themselves by an oath, with an obligation of not committing any wickedness.'

The example of the early Christians, as to devotional singing, and the use of sacred verse, has been strictly followed by the Methodist societies from their origin. The Messrs. John and Charles

Wesley, who had the honor of forming those societies, belonged to a family, several members of which were distinguished by learning and genius. Their father and elder brother were both men of profound erudition, and of considerable poetical talent. The two brothers whom Providence raised up as the founders of Methodism were not inferior to them in either of these respects; and in the faithful application of their talents and acquirements to the spiritual benefit of mankind, they were perhaps never excelled. Their education was strictly religious and moral; but was defective in one point of the utmost importance. They were not made acquainted with the extent of the Christian salvation, nor with the particular manner in which it is obtained. They knew not, that it is the common privilege of Christians to be made free from the guilt and power of sin, and to be permanently happy in the enjoyment of the Divine favor; and that men are brought into this state of rest and purity, not as the result of long and severe self-mortification, but by the exercise of faith in Christ, preceded by a penitent conviction of the absence of all good, and of the presence of all evil, in their nature. Perceiving the desirableness and necessity of personal holiness, they were diligent in the pursuit of it; but, as they sought it not by faith, but as it were by the works of the law, they were for a long time sore let and hindered in their spiritual course. The dark cloud which rested upon their spirits appeared to become increasingly dense; the chains with which their minds were bound seemed to become heavier, and to be riveted to them with greater force. Their struggles for liberty were therefore ineffectual; and they could only cry, in the bitterness of their grief, 'O wretched man that I am! who shall deliver me?' In this state their ministry was of a somewhat gloomy cast; and they wrote little for the benefit of mankind; for they had no joyous message to deliver to the world, nor did their hearts expand with the love of Christ, and with universal benevolence to men. The day of liberty at length arrived. In the memorable year 1738, under more enlightened instruction than they had previously received, they were led to the exercise of that personal trust in Christ to which the promise of pardon is annexed. They received a full and a joyous consciousness of personal justification; and the love of God was shed abroad in their hearts, by the Holy Ghost which was given unto them. From that time their views, their spirit, and the character of their ministry, were changed. They saw in Christianity an adequate remedy for all the evils of human nature; they beheld with yearning pity a world around them perishing in misery and sin; their 'hearts were all flaming with the love of Christ,' who had done so much for them; and the prevailing sentiment of each was,—

'What shall I do to make it known,
What thou for all mankind hast done?'

They preached the Gospel of God our Saviour with a zeal and an energy that roused and astonished the nation; tracts, original and se-

lected, were printed and circulated by them with incessant rapidity; and, under the impulse of their natural genius, they both poured forth the feelings of their renovated minds in hallowed verse. Under an inspiration more holy than that which Milton had ever felt, they delighted to

‘Feed on thoughts that voluntary move
Harmonious numbers; as the wakeful bird
Sings darkling, and in shadiest covert hid
Tunes her nocturnal note.’

Within one year after their conversion they published, with their joint names, a volume of ‘Hymns and Sacred Poems,’ consisting principally of their own compositions; with translations from the German, and a few hymns which they copied and improved from the elder English writers. A few months afterward this volume was followed by a second; a third appeared in the course of the next year; and a fourth was published after a lapse of two or three years more. Each of these volumes bears the same title, and the names of the two brothers. The friendship that subsisted between them was of the purest kind. They had no jealousy of rivalry; the hymns were left undistinguished; and neither of them claimed the honor of his own productions. The superior merit of these volumes was felt by every reader of taste and judgment. In strength and elegance of diction, in poetic beauty, and in manliness of thought, they surpassed all similar compositions that had ever appeared in the English language. One of the volumes contained the well-known ‘Wrestling Jacob;’ and the excellent Dr. Watts, who was the first that wrote chaste and elegant hymns in this country, adapted to public and private worship, and who was then living in the general esteem and admiration of good men, did not scruple to say, ‘That single poem is worth all the verses I have ever written.’* The volumes just specified were succeeded by ‘Hymns on the Lord’s Supper,’—‘Hymns of Petition and Thanksgiving for the Promise of the Father,’—‘A Collection of Psalms and Hymns,’—‘Hymns for times of Trouble and Persecution,’—and ‘Hymns and Spiritual Songs, intended for the use of Christians of all denominations.’ On the several titles of these publications also the names of the two brothers appear. As Mr. Charles Wesley became comparatively stationary, while his brother continued his itinerant labours through the three kingdoms, he possessed much greater leisure for the exercise of his poetical talents; and hence the hymns which he composed became decidedly more numerous than those of his brother; who turned his attention more especially to prose compositions, practical and controversial, original and abridged from other writers, religious, scientific, and historical. Mr. Charles Wesley, therefore, published in his own name two volumes of ‘Hymns and Sacred Poems,’—‘Short Hymns on Select Passages of the Holy Scriptures,’ in two volumes,—and ‘Hymns for the use of Families, and on various occasions,’ in one volume.

* Wesley’s Works, vol. vii, p. 485.

In addition to these important and valuable works, adapted to the purposes of devotion, there issued from the Methodist press nearly thirty other distinct poetical publications, mostly of a smaller size, but of a similar kind. These consisted of original hymns suited to the principal festivals of the Christian Church; to funeral occasions; to the peculiar circumstances of Great Britain and of Europe; to the use of children; to preparation for death; and some of them were intended to elucidate and apply the peculiar doctrines of Christianity; particularly the Trinity, and redemption by the death of Christ. From all these works Mr. Wesley was induced, in the year 1780, to compile 'such a hymnbook as might be generally used in all' the Methodist 'congregations throughout Great Britain and Ireland.'

On the excellencies of the hymnbook which was formed under these circumstances it is unnecessary to expatiate. The hymns which it contains underwent a careful revision as they passed through the hands of Mr. Wesley; and several of them were greatly improved by his fine classical taste. A very few of them are selected from Dr. Watts; but the greater part were written by Mr. Charles Wesley. The influence of this book upon the general character of the Methodist body, it is impossible to calculate. The volume embodies all the peculiar doctrines contained in the standard works of the Connection, and is therefore a most valuable auxiliary to the Methodist ministry. After a careful perusal of it, Mr. Fletcher, the revered vicar of Madeley, is reported to have said, in his broken English, and with his characteristic ardour, 'Dat book is de most valuable gift dat God has bestowed upon de Methodist societies, next to de Bible:' a sentiment in which I believe every competent judge will concur.

[Excellent, however, as the volume above mentioned was, and well adapted to the purposes for which it was designed at the time of its compilation, it has for some time past been found inadequate to the wants of the British Connection. Since the year 1780, when that volume was compiled, the circumstances of that Connection, as well as our own, have been greatly altered. The sacraments of baptism and the Lord's Supper were not then generally administered in the Methodist chapels; nor were the chapels themselves, in England, open for divine worship in the forenoon of the Lord's day. That hymnbook was consequently particularly deficient in hymns suited to such services, and also in such as are proper for funerals, festivals, ordinations, missionary meetings, and others of a benevolent and religious character at present connected with the institutions of Methodism, but which did not exist at that time, or existed, if at all, to a comparatively very small extent. In the American Methodist Hymnbook, these defects have already, by the watchful care and judicious provision of the General Conference, been in a great measure supplied. In this hymnbook, the great body of the most excellent of the Wesleyan hymns have been retained, whilst

many other choice hymns, suited to our altered circumstances and to particular occasions, have been added. Our English brethren, under a conviction of their pressing want of it, have lately made similar additions to their collection, in the form of a supplement to their hymnbook. Among the hymns introduced into this supplement, and classed among the finest compositions of that incomparable hymn-writer, Mr. Charles Wesley, we are pleased to see those two old favorite hymns in our American collection commencing] ‘And let this feeble body fail,’—and, ‘How happy every child of grace,’ which for sweetness of sentiment, and felicity of expression, describing the calm and holy triumph of Christian faith, were perhaps never exceeded. Some of the stanzas of these hymns, upon many occasions, have been among the last expressions to which dying Christians have given utterance, before they dropped the mantle of mortality, and entered upon the purer worship of heaven. The reader of ecclesiastical history will recognize in these beautiful hymns the identical spirit which animated the martyrs and confessors of primitive times. They exhibit that superiority to the world,—that full assurance of the Divine favor,—that perfect conviction of a meetness for glory,—that feeling of relationship to God and to the family of heaven,—that longing after immortality,—that eager desire to join in the songs of paradise, and to gaze upon the glorified humanity of Christ, which distinguished the first Christians, when ‘the Spirit of glory and of God’ so richly rested upon them.

The hymns of Mr. Charles Wesley, who has been justly denominated ‘the poet of Methodism,’ are of a decidedly evangelical character. Some modern writers of hymns have delighted to descant upon the gentler passions of human nature, and the beauties of creation, with an occasional reference to the truths and blessings of Christianity; and were such names as Daphne and Phillis to be substituted for names of a more sacred import, many of their productions might pass for the amorous ditties of languishing swains and shepherdesses of a former age. Feeble sentimentality of this nature never flowed from the masculine and classical pen of Charles Wesley. In his hymns the great doctrines of Christianity are not introduced in the form of elegant allusion, as if ‘to point a moral, or adorn a tale.’ They constitute the very substance of the hymns; and no ingenuity can separate the one from the other. If those doctrines be taken away, the hymns are annihilated. Of late years several collections of hymns have been made for the use of Socinian congregations; and it is remarkable how many hymns, written by orthodox Christians, even by Watts and Doddridge, by a slight alteration have been rendered acceptable to men who cannot see in Christianity either a Divine atonement, or a sanctifying Spirit. Great as is the poetical excellence of Charles Wesley’s hymns, they are rarely found in collections of this nature. They are made of too unbending materials ever to be adapted to Socinian worship. The glory of Christ, as God incarnate; the perfection and efficacy

of his sacrifice; his intercession, founded upon his atoning death; the personal, present, and free justification of guilty men through his sacrificial blood; the gift of the Holy Spirit, in honor of Christ; his operation upon the heart of man, producing penitence, faith, perfect purity, and every grace;—these are the lofty themes of his immortal songs; and are ‘far above, out of the sight’ of these grovelling religionists who can see in Christianity little else than a republication of the law of nature: a law which is only suited to man in innocence; and which therefore leaves the convicted sinner in misery and despair.

Some of Mr. Charles Wesley’s hymns are hortatory, and others are didactic: but the greater part of them are experimental. He regarded the impressive facts and truths of Christianity as designed, not merely to gain a cold assent, and to excite admiration; but to exert a far more powerful and salutary influence upon the spirit and conduct of fallen man. ‘By the law is the knowledge of sin;’ and sin appears ‘exceeding sinful,’ that men may repent of it, abhor it, forsake it, and weep and pray for deliverance from it. Christ crucified is exhibited to the view of perishing sinners, that they may trust in him as their Saviour, and love him with an affection which many waters cannot quench. The Holy Spirit is promised, that men may wait upon God in fervent and believing prayer for so great a gift; that they may open their hearts to his consolations; and surrender themselves to his sanctifying influence, and holy direction. The mediatorial authority of Christ is to be practically acknowledged, in acts of piety to God; in zeal for his glory; in love to his Church; and in justice, benevolence, and pity to the world at large. The miseries of hell are declared, that men may dread and avoid them; and the joys of heaven are unveiled, to be desired, and sought after, and laboured for. Such were the views of this Christian poet, whose compositions identify the truths of revelation with personal religion, from its commencement to its consummation; from the first dawn of light upon the understanding, through the successive stages of penitence, pardon, regeneration, and perfect love. In reference to these subjects, as well as in regard to the sorrows and restoration of backsliders, in his hymns there is no art, no exaggeration, no colouring, no fiction, no unhallowed sally of imagination; all is sincerity; all is truth: and as face answers to face in a glass, so do the inmost sentiments and feelings of awakened sinners, and regenerated worshippers of God, answer to the hymns of this blessed man, who above all others may be denominated the poet of the heart. His wonderful facility of versification is manifest in the variety of his metres; and the astonishing tact with which he applied historical facts to the subject of religious experience must have impressed every attentive reader of his poetry. Jacob’s conflict with the angel, David’s encounter with the giant of Gath, Zerubbabel’s erection of the second temple, Daniel in the den of lions, the pool of Bethesda, and many others,

might be adduced as happy examples. His version of the eighteenth Psalm also is a wonderful instance of this kind.

Poets in general are understood to write for fame; and their success in a great measure depends upon the originality of their thoughts and manner. But the case is widely different with those who write devotional hymns for the use of individuals and of congregations. Their exclusive objects are, the glory of God, and the spiritual interests of his worshippers. They undertake to guide the thoughts and feelings of men in acts the most sacred; in direct and solemn approaches to their God and Saviour, before whom even angels tremble. With them therefore self is to be annihilated; and appropriate sentiments and expressions may be occasionally adopted from every source, provided no unholy association be connected with them. The thoughts in some of Mr. Charles Wesley's hymns are borrowed from Milton, and from Dr. Young. The line,

‘Careful without care I am,’

seems to have been suggested by a pun uttered by the witty martyr, Careless, who suffered in the bloody reign of Queen Mary, and of whom Fox has given an interesting account in his ‘Acts and Monuments.’ Matthew Henry and Dr. Gell are mentioned by Mr. Charles Wesley, as writers whose sentiments he had occasionally adopted. It is remarkable that an excellent couplet, in one of his hymns, is copied from the former of these men, with the addition of a single syllable. Mr. Henry says, when speaking of the fulness of Christ, there is in him

‘Enough for all, enough for each,
Enough for ever[more.]’

I have a distinct recollection of the passage, though I cannot turn to it at present, in the voluminous ‘Exposition’ of that useful writer.

Dr. Gell was an extraordinary man. He was a London clergyman, who flourished during the commonwealth, and appears wisely to have stood aloof from the spirit of political faction which was then rampant. He wrote discourses upon the principal passages of Holy Scripture, containing, with much valuable theology, an amended translation of the Bible. His work on the five books of Moses was published by himself, in a folio volume, in the year 1659. Before any more was printed, the author died; and the principal part of his manuscripts perished in the great fire of London. Some of them, however, relating to the New Testament, were preserved, and given to the world in two thin folio volumes in 1676. The Doctor's sentiments are occasionally of a mystical cast; but he was a profound scholar, an original thinker, intimately acquainted with the work of God in the human heart, and an eminently holy man. One of his greatest peculiarities as a divine was, that he strenuously advocated the doctrine of salvation from all sin in the present life. The works of this great and good man Mr. Charles Wesley read with approbation and advantage; but it would exceed the limits of

this letter, to point out all the passages in them which he adopted as the basis of particular verses.

The thoughts contained in a few of his hymns are derived from his brother's 'Notes upon the New Testament;' and the following paragraph from Dr. Brevint will show the origin of the fine hymn quoted with such deserved commendation in the October Magazine, and beginning,

'Victim Divine, thy grace we claim,' &c.

'This victim, having been offered up in the fulness of times, and in the midst of the world, which is Christ's great temple, and having been thence carried up to heaven, which is his sanctuary, from thence spread salvation all around; as the burnt offering did its smoke. And thus his body and blood have every where, but especially at this sacrament, a true and real presence. When he offered up himself upon earth, the vapour of his atonement went up, and darkened the very sun; and by rending the great veil, it clearly showed he had made a way into heaven. And since he has gone up, he sends down to earth the graces that spring continually, both from his everlasting sacrifice, and from the continual intercession that attends it. So that we need not say, "Who will go up to heaven?" since, without either ascending or descending, this sacred body of Jesus fills with atonement and blessings the remotest parts of this temple.'

It would be easy to pursue this subject to a much greater length; but I forbear, at present.

That Mr. Charles Wesley desisted from his itinerant ministry, and became comparatively stationary, has often been referred to as a subject of blame. I confess I cannot view it in this light. To me it appears exceedingly doubtful, whether a life of incessant travelling and preaching, like that to which his brother submitted, was his providential calling. His ministry was indeed exceedingly powerful; but he had not the talent for governing the societies which his brother possessed; and whether, with his peculiar views as a Churchman, his regular intercourse with the preachers and the societies, through the three kingdoms, would have been generally beneficial, either to himself or them, I think is justly questionable. At the same time, the cultivation of his talents as a writer of hymns, was certainly his indispensable duty; and his leisure, after he became resident alternately in London and Bristol, afforded him an opportunity of doing this to an extent which he would otherwise not have had. Truly Christian hymns, adapted to the purpose of social worship, have a most intimate connection with the spiritual interests of the Church of God; the talent for such compositions is extremely rare; it was possessed by him in a degree of perfection which has perhaps never been equalled; and most important benefits have already resulted from his labours in this department of usefulness. His hymns are sung in all the Methodist congregations

throughout the world; several of them are used by Dissenting congregations, and in congregations belonging to the Established Church; and to what extent they will be used in future ages, as prejudice dies away, and spiritual religion shall prevail among the different denominations of Christians, is only known to God. Already have millions of religious people sung with delight and profit the strains which he put into their mouths, and which, in all probability, would never have existed, had he not, to a considerable degree, desisted from his itinerant labours. His personal ministry could only have directly benefited his contemporaries: by his poetical compositions he promotes the edification of the Church through all time, and in islands and continents where his living voice could never have been heard. Into almost every collection of hymns, designed for congregational use, and published within the last sixty years, a considerable number of his compositions have been introduced. This is the case particularly in regard to the collections of Messrs. Berridge, Madan, Skelton, Conyers, Maxfield, Dr. Williams and Mr. Boden, Dr. Burder, Dr. Rippon, Lady Huntingdon, Mr. Montgomery, the Rev. Josiah Pratt, &c, &c. If Mr. Charles Wesley desisted from his itinerant ministry through infirmity, it must at least be acknowledged that this infirmity has been overruled by God for the greatest possible good. The same remark will apply to that extraordinary variation of feeling to which his mind appears to have been constitutionally subject, and which led him to write hymns adapted to every state and temper.

That the two brothers, Messrs. John and Charles Wesley, should have been raised up together, with their peculiar characteristics and endowments, so perfectly one, and yet so dissimilar, has long appeared to me a most providential coincidence. Each had his work assigned him, and was qualified for it above every other man. John possessed a clear and discriminating mind, admirably adapted to a lucid and correct exposition of the truth; a singular aptitude in the regulation and government of societies; a steady zeal, which no discouragements could move; a perfect readiness and dexterity in argument; and a constitution which bade defiance to every hardship. He possessed also a fine literary taste, and wrote some beautiful hymns; but, as a poet, he had not the energy and fire, the *vivida vis animi*, of his brother; and it is more than doubtful whether he could have produced such a volume as the Methodist hymnbook. Charles was one with him in judgment and affection. They thought alike on all theological subjects, and their fraternal attachment to each other nothing could dissolve. Yet Charles could never have written the doctrinal sermons, and the Notes on the New Testament. He could not have formed the plan of Methodist discipline, nor have induced its observance by the preachers and people; nor could he have successfully encountered such polemics as Church, Warburton, Lavington, Taylor, Law, and Middleton. He could, however, embody Christian truth and experience in beautiful and

energetic verse; and without his hymns, Methodism, considered as a system of spiritual and moral machinery, designed to assist in the renovation of the world, would have been essentially defective. For no other hymns in the English language come up to that standard of religious experience which the Methodist doctrines exhibit. Even those of Doddridge and Watts, excellent as they are in many respects, neither represent the witness of the Spirit, nor salvation from all sin, as the present privilege of all the children of God; and they are very sparing in the exhibition of God's universal love to mankind. It was once said, by an acute observer of human nature, 'Let who will make the laws of the state, only let me make the songs of the people, and I will form their character.' The remark will apply to religious as well as civil society. The Methodist doctrines, delivered merely in the form of written and oral instruction, however well understood, and cordially believed,—and the Methodist discipline, however strenuously inculcated, and scrupulously observed,—would have failed to form the character of the societies, without the sacred songs of Charles Wesley. The zeal, activity, and liveliness, for which other denominations of Christians have often given them credit, are to be attributed in a considerable degree to this cause.

When the brothers went forth to preach in Moorfields, upon Kennington Common, or in the neighbourhood of Bristol and of Newcastle, they called upon the immense multitudes by whom they were surrounded to unite in the singing of hymns adapted to the sermons which they delivered; hymns in which the misery of sinners, the willingness of Christ to save even the vilest and worst, and the blessedness consequent upon pardon, were set forth in the strongest and most appropriate language. Men who were unaccustomed to reflection, and who lost all recollection of the sermon, sometimes carried away a verse of a hymn, which ultimately proved the instrument of conversion. When societies were formed, consisting of persons who were awakened, and of those who had found peace with God, hymns, suited to the occasions of their assembling, were provided for their use; so that every one, however illiterate, 'had a psalm,' had a hymn expressive of his state and feelings. The memory retains select parts of the Wesley hymns with ease and tenacity; they are associated with the best feelings of the heart; and not only in the house of God, but amidst secular avocations, and under circumstances of perplexity and affliction, by the blessing of God upon them, the mind is cheered and elevated, and directed to its source and centre. It would be impossible for an aged Methodist to say how often a reference to his hymnbook has been a means of conveying strength and comfort to his heart.

Few persons are aware of the number of hymns which flowed from the prolific mind and pen of this devoted servant of God. The opinion respecting their character, as being so very limited in their range of topics, which Mr. Montgomery has expressed, and

upon which the very able writer of the two letters on Sacred Poetry has animadverted,* is evidently the result of an imperfect acquaintance with them. That the two Wesleys published several volumes of hymns which Mr. Montgomery has never seen, is manifest; for many of the hymns which he has marked as anonymous in the 'Christian Psalmist' appear in volumes to which their names are attached; and not a few of the hymns which he has attributed to the Moravians were by them borrowed from the Wesleys. It is also worthy of record, that the poetical works of Mr. Charles Wesley, (consisting mostly of hymns,) which were left by him in manuscript, at the time of his death, appear to have been as voluminous as those which he committed to the press. They comprise a version of the Psalms of David, the greater part of which appeared in the early volumes of the Arminian Magazine; hymns on the four Gospels, and the Acts of the Apostles, which exist in five ample and closely written quarto volumes, and are a poetical commentary on those sacred books; three volumes of hymns and miscellaneous poems; and a large number of other compositions, some finished, and others not, which are found on loose slips of paper, or bound up with printed hymnbooks, to which they were intended to form additions. The hymns on the Gospels and Acts of the Apostles were finished in 1765, and were carefully revised at six different times, up to the year 1787, only a few months before the author's death. Mr. John Wesley has recorded his opinion, that several of these compositions are equal to any thing that his brother ever wrote. Very few of these manuscripts have yet seen the light. The time, however, no doubt, will come when the hymns and other poetical works of this very eminent man will be published in an elegant and uniform edition. They constitute such a body of devotional poetry, as no other man, in all probability, ever produced; and illustrate, and apply to practical purposes, every doctrine of revelation, and the principal facts of the Old and New Testament.

I have often thought that one of the highest compliments ever paid to the hymns of the Messrs. Wesley, came from the Rev. Augustus Toplady; who was himself the master of a very vigorous style, and no mean poet. His hatred of Mr. Wesley's theology, and prejudices against Mr. Wesley's person, were of the most violent kind; and have given a malignant and revolting character to nearly the whole of his writings. And yet, notwithstanding all this hostility, when he published a collection of hymns for the use of his congregation, he selected a large proportion of them from Mr. Wesley's hymnbook; making occasional alterations in them, that they might speak the language of Calvin, as to the extent of the atonement, and other points connected with it. In this case the poetic genius of Charles Wesley achieved an object, which neither the logic of his venerated brother, nor the learning and charity of Mr. Fletcher, could ever accomplish. It vanquished the bigotry, and commanded

[* See the article on Sacred Poetry, in our last number.]

the public homage of Toplady. It planted a smile of approbation and delight upon the countenance of the most surly polemic that ever lived : a man who perhaps never, but in that single instance, showed respect to an Anti-Calvinist.

Within the last few years some very feeble and unworthy attacks have been made upon Mr. Charles Wesley, as a writer of hymns, by the *Christian Observer* ; which is the more surprising, considering the general candour and ability with which that periodical is conducted. Some time ago, in an ill-natured article, evidently written by a very ignorant man, one of the hymns of this Christian poet was designated as a specimen of 'religious foppery,' because it happened to contain a word which the angry censor did not understand. More recently, it has been denied by two writers in that work, that Mr. Charles Wesley was the author of the fine hymn beginning,

'Jesus, lover of my soul,' &c.

One of them, if I recollect correctly, attributed it to Mrs. Madan ; the other, to the Rev. Robert Robinson ; without adducing any authority for their opinions, and without appearing to have any object in view, except that of plucking a leaf from the crown which encircles the head of the poet of Methodism. The poetical talents of Mrs. Madan, who, I presume has been dead several years, I believe were never previously heard of ; and Mr. Robinson, whose levity and wit were much more apparent than his piety, certainly never wrote any thing that was worthy of being called a hymn. Two or three compositions of this kind bear his name, but they are extremely bald, and display a total want of acquaintance with the principles of correct versification. The hymn in question was published by the Wesleys when Robinson was not more than seven or eight years of age ; and when the lady just mentioned, in all probability, was not much farther advanced in life : and it had been in general use among the Methodists many years before Mr. Madan was brought under religious impressions.

The Methodists, as a body of religious people, have every reason affectionately to cherish and to venerate the memory of Mr. Charles Wesley, no less than that of his more distinguished brother. It is difficult to say which of them God has made a greater blessing to that body ; and it will be well for every member of the society to recollect and feel the obligations under which he lies for the services of those eminent men. It is a favorable circumstance, that the standard of Scriptural piety, to which all are bound to aspire, is always before them in the hymnbook which is their constant companion, and the use of which forms a part of their daily employ. The sweetness, the life, the power of the Methodist singing, in many congregations, was formerly proverbial ; and several instances are upon record of persons who by this means were drawn to attend a ministry which proved to them a 'savour of life unto life.' In some cases there has been a lamentable falling off in this respect ;

and the devotional feelings of the most pious and intelligent worshippers have been outraged by an excess of musical instruments, and by tunes of the most light and airy character. Evils of this kind should be resisted; simple melodies should be greatly preferred to elaborate harmony; and the entire congregation stimulated to unite in singing the praises of God. Above all, the spirit of elevated piety which breathes through the inimitable hymns of the Methodists should be diligently cherished; and the hymns themselves be sung with the understanding, and corresponding emotions. Should the Methodists become worldly in their spirit, and lukewarm and formal in their devotions, the writings and example of their founder, and especially their hymns, will testify against them, and put them to open shame; but if they maintain that vigorous piety, that active, fervent love to God and man, which was so strikingly exemplified by their fathers, and with which their hymns are so thoroughly imbued, as a part of the spiritual Church of God, they will still be the light of the world, and the salt of the earth.

I forbear to point out the beauties of particular hymns; as the subject is too copious for discussion in a periodical so limited as this Magazine. For the same reason, I pass over the peculiar circumstances under which many of the hymns were written; although the notices which might be supplied on this subject would show the propriety and force of many expressions, and would also throw light upon several interesting points of Methodist history. A life of the Rev. Charles Wesley, comprising a historical and critical account of his hymns, and an estimate of his poetical genius, is a desideratum in Methodist literature; and justly deserves the attention of the gifted author of the very excellent and popular life of his brother, which has been recently published.*

Didymus.

[* Life of the Rev. John Wesley, A. M., some time Fellow of Lincoln College, Oxford, and Founder of the Methodist Societies. By Richard Watson. First American official Edition, with Translations and Notes. By John Emory.]

THE EVIDENCES OF CHRISTIANITY.

1. '*A Summary of the Principal Evidences for the Truth and Divine Origin of the Christian Revelation. Designed chiefly for the use of Young Persons. By Bielby Porteus, D.D. Bishop of London: With Notes and Questions, by Robert Emory. New-York: Published by J. Emory and B. Waugh, for the Methodist Episcopal Church, at the Conference Office, 14 Crosby-street. 1832.*'
2. '*An Apology for the Bible, in a series of letters, addressed to Thomas Paine, author of the Age of Reason. By R. Watson, D.D. F.R.S. Lord Bishop of Landaff, &c. New-York: Published by N. Bangs and J. Emory, [now J. Emory and B. Waugh,] for the Methodist Episcopal Church, at the Conference Office, 14 Crosby-street.*'
3. '*Leslie's Method with Deists: wherein the Truth of the Christian Religion is demonstrated: in a Letter to a Friend.*' [Published and bound with the preceding work.]
4. '*Theological Institutes; or, a View of the Evidences, Doctrines, Morals, and Institutions of Christianity. By Richard Watson. New-York: Published by J. Emory and B. Waugh, for the Methodist Episcopal Church, at the Conference Office, 14 Crosby-street.*' PART I.

CHRISTIANITY having, on its introduction, to encounter the opposition of both Jews and Gentiles, that it might obtain some footing in the world peculiar and remarkable means were employed to overcome the unbelief of its opponents. And when our Saviour and his apostles were called upon for the proofs of their high pretensions, they had but to point their interrogators to the wonders which were daily wrought among them, and which could come from God alone,—‘The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised.’

It was not long, however, before, either in the order of providence, or from the weakness of faith, the working of miracles ceased. And when, shortly afterward, the new religion became a matter of state policy, Christianity, leaning on the civil arm for support, rather than on that of its Divine Author, lost its original simplicity. The evil was greatly increased in those ages of moral and intellectual darkness which shortly ensued, during which many abuses crept in, engendered by ignorance, the mother of superstition. This was the gloomy period in the history of the Church, when the religion of Jesus Christ was propagated not by ‘the demonstration of the Spirit and of power,’ but by the enticing arts of men;—when *pious frauds*, (that deadly instrument of the devil, by which Christianity was wounded in the house of her friends,) were

practised upon the credulity of the people. This was the period when worship was performed in an unknown language, when men were burned for reading the Scriptures in their mother tongue, when, in short, all the avenues of religious knowledge were closed against the mass of the laity.

HE, however, who had said that 'the gates of hell should not prevail' against his Church, did not suffer it to continue under these dark clouds. About the close of the fifteenth century the revival of learning commenced, and the light of returning science revealed to the benighted inhabitants of Europe the degradation of their civil and religious condition. The eyes both of the friends and the enemies of Christianity were opened; the one to see the absurdity of the devices by which it had been attempted to uphold it, the other to learn that it needed no such support. Hitherto, indeed, there had been scarce any such distinction as friends and enemies. The religion which was then preached required no sacrifices, but, rather, being a national affair, and the only road to wealth and preferment, was readily embraced even by the most abandoned. When, however, the true Christianity of the Gospel was revived, and faithful ministers arose, declaring that there could be 'no fellowship between Christ and Belial,' at once the natural enmity of the carnal mind was awakened. A formidable host was arrayed in opposition. Men of genius and learning, (though we must believe of small judgment,) attempted to prove, from the abuses of Christianity, that the whole system was an imposture. But there were not wanting, in this fearful crisis, champions of the cross, no wise inferior in number and in strength, and having the advantage of a better cause. Yet these felt the necessity and propriety of employing new weapons, better suited to the dignity of Christianity, and to the majesty of truth. They knew that whatever there might be in the religion which they advocated, *above* reason, there was nothing in it *contrary* to reason; and that the truth of God and of his message was susceptible of a satisfactory and triumphant vindication from all the aspersions which might be cast upon it by the pride, the prejudice, or the sophistry of infidels.

Such men, combating with such weapons, have been raised up in every subsequent age of the Church; and the result of their labours is, that it is scarce possible to find, at the present day, a single argument against our holy religion, which has not been already advanced, and as often refuted. Among these defenders of the faith who have deserved so well at our hands, Bishop Porteus, the title of whose work we have placed first at the head of our article, holds a distinguished rank: indeed, if we had regard to utility alone, we should be disposed to assign him the first. Large works, filled with learned and abstruse arguments in support of Christianity, although they may be valuable to those who are capable of understanding and appreciating them, and have leisure to study them, yet are unsuitable and unacceptable to the great

mass of the people. In this little work, the author has condensed most of the principal arguments in favor of Christianity within a small compass; and has brought them down to a level with the lowest capacity. Let it not be supposed, however, that they are on this account by any means commonplace or shallow. For the proof of their soundness we must refer the reader to the work itself; and we assure him that he will find it well worth the perusal, not merely of 'young persons,' but, of all persons. The value of the edition of this work now before us has been enhanced, moreover, by the addition of short notes, which we think will be found both interesting and useful; and also by appropriate questions subjoined to each chapter. These are designed both to assist in directing the attention of young readers to those points and observations in the body of the matter most worthy of their notice, and also to assist their teachers and friends in examining them on what they have read;—a course which we recommend, by all means, to be regularly and punctually pursued. The examiners will find their profit in it, as well as the examined. This process is rendered particularly easy and instructive, with the aid of the present edition, by the help of the figures in the body of the matter, referring to the corresponding questions at the close of each chapter; all of which is clearly explained in the advertisement prefixed to the work. Indeed, with the aid of this little manual, thus improved by these collateral helps, there are few persons, young or old, who may not easily and pleasurably, in a short time, and within a short compass, make themselves masters of such a body of sound and rational arguments in support of the Christian revelation, as few infidels, on any grounds of solid argument at least, will be able to gainsay or resist.

It is a matter of vital importance, in the study of the evidences of Christianity, clearly to apprehend the nature of the evidence for which we are to look. If we reflect for a moment on our stock of knowledge, we shall find that our convictions of various truths rest on very different grounds. There are some, of which we can say that we *know* them; others, that we *believe* them. We *know* that the three angles of every triangle are equal to two right angles. We *do not doubt* that there is such a country as England, and that such a king as Henry VIII. formerly reigned over it. But surely we give our assent to these propositions from very different reasons:—it is *impossible* that the first should be false; that the latter may be, is *possible*, though not *probable*. But because there are some truths which, from the very nature of things, cannot be *demonstrated*, shall we therefore withhold our assent to them, and remain for ever in doubt? Because it cannot be shown, with mathematical certainty, that fire will burn, shall we therefore rashly rush into it? because it cannot be demonstrated that our food has not been poisoned, shall we refuse to partake of it? because it is possible to doubt whether the missile which we see approaching us

is a material substance, shall we quietly receive its shock? Who would not be pronounced a madman, that should have the temerity thus to put into practice the principles of skepticism?

Since, therefore, we cannot subject our historical knowledge, like our scientific, to rigorous demonstration; nor, like our natural knowledge, to the test of experiment and induction, we must be content with that which alone the nature of the subject admits. 'Yet such a mode of reasoning,' as an able writer has observed, 'begets an entire acquiescence, and leads us to embrace, without wavering, the facts and reports of history. For as it is absurd to demand mathematical demonstration in matters of fact, because they admit not of that kind of evidence, it is no less so to doubt of their reality when they are proved by the best arguments their nature and quality will bear.'

Applying, then, these principles to the historical facts recorded in the sacred writings, let them be investigated with at least the fairness and candour with which we investigate other historical facts. Let their principal proofs be collected into one point of view, as Bishop Porteus has exhibited them, and then, to use his language,—

'When we consider the deplorable ignorance, and inconceivable depravity of the Heathen world before the birth of Christ, which rendered a Divine interposition essentially necessary, and therefore highly probable; the appearance of Christ upon earth, at the very time when his presence was most wanted, and when there was a general expectation throughout the east that some great and extraordinary personage was soon to come into the world; the transcendent excellence of our Lord's character, so infinitely beyond that of every other moral teacher; the calmness, the composure, the dignity, the integrity, the spotless sanctity of his manners, so utterly inconsistent with every idea of enthusiasm or imposture; the sublimity and importance of his doctrines; the consummate wisdom and perfect purity of his moral precepts, far exceeding the natural powers of a man born in the humblest situation, and in a remote and obscure corner of the world, without learning, education, languages, or books; the rapid and astonishing propagation of his religion, in a very short space of time, through almost every region of the east, by the sole efforts of himself and a few illiterate fishermen, in direct opposition to all the power, the authority, the learning, the philosophy, the reigning vices, prejudices, and superstitions of the world; the complete and marked opposition, in every essential point, between the character and religion of Christ and the character and religion of Mahomet, exactly such as might be expected between truth and falsehood; the minute description of all the most material circumstances of the birth, life, sufferings, death, and resurrection, given by the ancient prophets many hundred years before he was born, and exactly fulfilled in him, and him only, pointing him out as the Messiah of the Jews, and the Redeemer of mankind; the various prophecies delivered by Christ himself, which were all punctually accomplished, more especially the destruction of Jerusalem by the Romans; the many

astonishing miracles wrought by Jesus, in the open face of day, before thousands of spectators, the reality of which is proved by multitudes of the most unexceptionable witnesses, who sealed their testimony with their blood, and was even acknowledged by the earliest and most inveterate enemies of the Gospel; and, lastly, that most astonishing and well authenticated miracle of our Lord's resurrection, which was the seal and confirmation of his own Divine origin, and that of his religion:—when all these various evidences are brought together, and impartially weighed, it seems hardly within the power of a fair and ingenuous mind to resist the impression of their united force. If such a combination of evidence as this is not sufficient to satisfy an honest inquirer into truth, it is utterly impossible that any event which passed in former times, and which we did not see with our own eyes, can ever be proved to have happened, by any degree of testimony whatever. It may safely be affirmed, that no instance can be produced of any one fact or event, said to have taken place in past ages, and established by such evidence as that on which the Christian revelation rests, that afterward turned out to be false. We challenge the enemies of our faith to bring forward, if they can, any such instance. If they cannot, (and we know it to be impossible,) we have a right to say, that a religion, supported by such an extraordinary accumulation of evidence must be true; and that all men, who pretend to be guided by argument and by proof, are bound, by the most sacred obligations, to receive the religion of Christ as a real revelation from God.'

Never did that literary giant, Dr. Johnson, among the many lessons of wisdom which flowed from his lips, utter a juster sentiment than when, in his last moments, he declared, that 'in revealed religion there is such evidence as on any subject not religious would have left no doubt. Had the facts recorded in the New Testament been mere civil occurrences, no one would have called in question the testimony by which they are established; but the importance annexed to them, amounting to nothing less than the salvation of mankind, raised a cloud in our minds, and created doubts unknown on any other subject.'

The same sentiment has been thus well expressed by Chalmers:

'It appears to us, that the peculiar feeling which the sacredness of the subject gives to the inquirer is, upon the whole, unfavorable to the impression of the Christian argument. Had the subject not been sacred, and had the same testimony been given to the facts that are connected with it, we are satisfied, that the history of Jesus in the New Testament, would have been looked upon as the best supported by evidence of any history that has come down to us. It would assist us in appreciating the evidence for the truth of the Gospel history, if we could conceive for a moment, that Jesus, instead of being the founder of a new religion, had been merely the founder of a new school of philosophy, and that the different histories which have come down to us, had merely represented him as an extraordinary person, who had rendered himself illustrious among his countrymen by the wisdom of his sayings, and the beneficence of his actions. We venture to say, that had this been the case, a tenth part of the testimony which has

actually been given, would have been enough to satisfy us. Had it been a question of mere erudition, where neither a predilection in favor of a religion, nor an antipathy against it, could have impressed a bias in any one direction, the testimony, both in weight and in quantity, would have been looked upon as quite unexampled in the whole compass of ancient literature.*

In the third work of which the title is given at the head of this article, Mr. Leslie lays down four rules, which, he maintains, when all found exemplified in any alleged matters of fact, infallibly demonstrate that such facts cannot be false. These rules are,—

‘1. That the matter of fact be such, as that men’s outward senses, their eyes and ears, may be judges of it.

2. That it be done publicly, in the face of the world.

3. That not only public monuments be kept up in memory of it, but some outward actions to be performed.

4. That such monuments and such actions or observances be instituted, and do commence from the time that the matter of fact was done.†

These rules, he argues, and we think successfully, are all found to meet in the leading facts respecting Moses and Christ; which, therefore, must be true. For, although he does not assert that every thing which wants these four marks is false, yet he does assert that nothing can be false which has them all. Whether his argument, which is certainly very ingeniously and ably unfolded and supported, be not a conclusive one, we must submit to the reader’s decision. In the course of the work, Mr. Leslie mentions several other topics incidentally, as collateral heads of proof; but rests his cause, nevertheless, on the above position, as a short and easy method of demonstrating the truth of Scripture history. The result he thus sums up:—

‘And it now lies upon the deists, if they would appear as men of reason, to show some matter of fact of former ages, which they allow to be true, that has greater evidence of its truth than the matters of fact of Moses and of Christ; otherwise they cannot, with any show of reason, reject the one and yet admit of the other.

But I have given them greater latitude than this; for I have shown such marks of the truth of the matters of fact of Moses and of Christ, as no other matters of fact of those times, however true, have, but these only: and I put it upon them to show any forgery that has all these marks.

This is a short issue. Keep them close to this. This determines the cause all at once.’

Bishop Watson’s *Apology for the Bible*, the second work of which the title is mentioned at the head of our article, was written, as the title shows, in answer to Paine’s *Age of Reason*. It was, in

* *Evidence and Authority of the Christian Revelation*: By the Rev. Thomas Chalmers, D. D.

† We quote from the edition issued from the Methodist Episcopal press, and bound with Bishop Watson’s *Apology for the Bible*.

consequence, designedly composed in a popular style, with a hope that it might thereby stand a chance of being perused by that class of readers for whom Paine's work had been artfully calculated, and whom it was most likely to injure. It has been thought by some, that in Dr. Watson's treatment of Paine and his outrageously indecent and scurrilous work, his characteristic courtesy was in some instances carried too far. It is evident, indeed, that he did not know the man. For ourselves, we could have wished, too, that Dr. Watson had not suffered himself to be provoked to defile his otherwise pure and amiable pages with even occasional quotations of such abominable passages as were vented by Paine. It ought not to be forgotten, however, that it was *Paine* he was answering; and that in answering such a man, it was not possible to avoid stooping low,—very low. The ability with which he executed his task, however, and the practical utility of the work, have been too long and too extensively established to need the addition of our humble testimony at the present day. It bears the characteristic impress of Bishop Watson's elevated mind, and is as distinguished for its candour as for its ability. The edition before us has been much increased in value, too, in several respects. At its close is added 'Leslie's Method with Deists: wherein the Truth of the Christian Religion is demonstrated: in a Letter to a Friend.' The front of the volume is ornamented with a likeness of Bishop Watson, and with an additional handsomely engraved historical frontispiece. It contains also, prefixed to the Apology, 'Memoirs of Bishop Watson.' From these 'Memoirs,' we extract the following short passages respecting Bishop Watson personally, for which we think our readers will thank us, as we have been thankful to find them in this edition:—

'It has been a custom with me, [he said of himself,] from a very early age, to put down in writing the most important events of my life, with an account of the motives which, on any occasion of moment, influenced my conduct. This habit has been both pleasant and useful to me; I have had great pleasure in preserving, as it were, my identity, by reviewing the circumstances which, under the good providence of God, have contributed to place me in my present situation; and a frequent examination of my principles of action has contributed to establish in me a consistency of conduct, and to confirm me, I trust, in that probity of manners in my seventy-fifth year, with which I entered into the world at the age of seventeen.'

'On the death of Dr. Rutherford, he was made Regius Professor of Divinity in the University of Cambridge. "I reduced," says he, "the study of divinity into as narrow a compass as possible, for I determined to study nothing but my Bible; being much unconcerned about the opinions of councils, fathers, churches, bishops, and other men, as little inspired as myself. This mode of proceeding, being opposite to the general one, and especially to that of the master of Peterhouse, who was a great reader, he used to call me the self-taught divine. My mind was wholly unbiassed; I had no prejudice against, no predilec-

tion for the Church of England; but a sincere regard for the Church of Christ, and an insuperable objection to every degree of dogmatical intolerance. Holding the New Testament in my hand, I used to say, 'En sacrum codicem!' [Behold the sacred book!] There is the fountain of truth, why do you follow the streams derived from it by the sophistry, or polluted by the passions of man?"

We have named the Theological Institutes of the Rev. Richard Watson with the smaller works mentioned at the head of our article, because the First Part of these Institutes contains a summary of the 'Evidences of the Divine Authority of the Holy Scriptures;' which, as it is among the latest published, and having the advantage of all that had preceded, so we have no hesitation in expressing our conviction that it is among the ablest, if it be not the ablest. Our limits, however, will not admit of our extracting more from this excellent work, than the impressive and truly Christian paragraph with which Mr. Watson concludes this Part of the Institutes.

'Such are the leading evidences of the truth of the Holy Scriptures, and of the religious system which they unfold, from the first promise made to the first fallen man, to its perfected exhibition in the New Testament. The Christian will review these solid and immovable foundations of his faith with unutterable joy. They leave none of his moral interests unprovided for in time; they set before him a certain and a felicitous immortality. The skeptic and the infidel may be entreated, by every compassionate feeling, to a more serious consideration of the evidences of this divine system and the difficulties and hopelessness of their own; and they ought to be reminded, in the words of a modern writer, "If Christianity be true, it is *tremendously* true." Let them turn to an insulted, but yet a merciful Saviour, who even now prays for his blasphemers, in the words he once addressed to Heaven in behalf of his murderers, FATHER, FORGIVE THEM; FOR THEY KNOW NOT WHAT THEY DO!'

After all, it may perhaps be anxiously inquired, whether all mankind must necessarily be dependent on learned, historical, or logical investigations, for satisfaction as to the vital saving truth of Christianity. Without disparaging in the least the highly valuable and successful labours of those who have wrought in this noble field, and to whom the world is so largely indebted,—we answer,—No. 'Alas!' (to use the language of the eloquent Robinson, on another occasion,) 'Alas! you children and servants, you poor and illiterate people, you sick and dying penitents, what would become of you,' were this the case?—No.—'The Gospel [as the same writer adds] bears an exact analogy to the world of nature; and as the sun and the stars, the earth and the sea, the world and all its treasures, lie open to all mankind, and are enjoyed by the peasant as truly as by the philosopher, so are the truths of Christianity, supposing, all along, the language, in which they are proposed, to be understood.' The study of the historical evidence, though highly

proper and useful, yet is not the only channel to a sound and saving faith in the truth of Christianity. How can it be 'in the face of the obvious fact, that there are thousands and thousands of Christians, who bear the most undeniable marks of the truth having come home to their understanding "in demonstration of the Spirit and of power?" They have an evidence within themselves, which the world knoweth not, even the promised manifestations of the Saviour. This evidence is a "sign to them that believe."' (*Chalmers.*) Yet there are signs also 'to them which believe not,' and which it is our duty to endeavour to make ourselves masters of, and to exhibit to them, and to press upon them, in the hope that they, too, may be reclaimed from their infidelity, and be made partakers of like precious faith with us.

But let it never be forgotten that 'it is not enough to entitle a man to the name of a Christian, that he professes to believe the Bible to be a genuine communication from God. To be the disciple of any book, he must do something more than satisfy himself that its contents are true—he must read the book—he must obtain a knowledge of the contents. And how many are there in the world who do not call the truth of the Bible message in question, while they suffer it to lie beside them unopened, unread, and unattended to?' (*Ibid.*) Yes,—unattended to: for, to be a Christian, it is not enough to believe the Bible, historically, and with such a faith to read it also. *It must be attended to.* Its precepts must be obeyed: its promises must be embraced. Then, and not till then, will it be, according to its great and benevolent design,—'a savour of life unto life.'

HISTORY OF METHODISM ON NEW-ROCHELLE CIRCUIT, NEW-YORK.

BY THE REV. DANIEL DE VINNE.

THIS circuit, at present, embraces nine townships in the county of West Chester, situated within thirty miles of the city of New-York. It received its name from the town in which the first Methodist society in the circuit was formed. The town was named New-Rochelle by its original settlers, the Huguenots, in honor of *Rochelle*, the last and principal fortress of the Protestants in France; on the fall of which they wholly lost their civil and religious liberty.

The history of the French Protestants is before the world, and, for the cruelty and treachery of their enemies, stands unparalleled in the annals of religious persecution. Previous to the reduction of the strong city of Rochelle, they lost about thirty thousand of the best blood of the nation, both among the nobility and the common people; and after this period, for about fifty years, they suffered every indignity, injustice, and cruelty, which their barbarous enemies could devise. In consequence of the revocation of the edict of Nantz, their worship was entirely suppressed; their churches

demolished, and five hundred thousand of them driven to foreign countries.* These exiles were among the most industrious, refined, and intelligent of the nation, and by their expulsion the prosperity of France was checked, and that of every other nation which gave them protection greatly promoted. In the history of these transactions, we have a manifest instance of the retributive justice of God. That very race of nobles, priests, and kings, which massacred these unoffending Christians, or hunted them as partridges on the mountain, were obliged themselves, in the next century, to fly before the awfully desolating reign of terror, in the French revolution, which butchered them in the field, in the prison, or on the scaffold; and even to this day their descendants are either fugitives in foreign countries, or remain despised and powerless at home. It is awfully dangerous to persecute God's people.

Finding an immediate asylum in Holland, England, and other Protestant countries of Europe, after a short residence in them, a considerable number emigrated to America, and settled in New-York and South Carolina. A part of those who landed at the former place, fixed their residence in a section of the country which at that time was comparatively a wilderness, and to which they gave the name of New-Rochelle, in sorrowful remembrance of the city from which their oppressors had driven them. But, by their industry and enterprise, this forest was soon converted into fields of swelling grain, and gladdened with rising cottages, in which was heard the voice of thanksgiving and prayer. As religion had been the all-absorbing object for which they had suffered, and for which they had left all that they ever knew or loved before, they were not unmindful of its duties in their new habitation; and early on Saturday, having closed the labour of the week, without carriage or beast to bear them, apparelled in a costume approaching the simplicity of patriarchal times, they set off to the city of New-York, to enjoy the opportunity of hearing a Gospel sermon, and seeing their brethren and companions in exile and tribulation for the testimony of Jesus Christ. After a few years they were enabled to erect a house of worship in their own town, in which the Gospel was preached in their own language, and a service instituted agreeing with their own views of apostolic simplicity.

But long before the introduction of Methodism, in this country, the tone of vital religion had fallen extremely low, and no efforts were making, or even in prospect, to raise it. The descendants of the Huguenots, from worldly prosperity or association with irreligious Protestants, had greatly deteriorated from the standard of

* [The famous edict of Nantz, by which the free exercise of their religion was granted to the Protestants, was passed by Henry IV. in the year 1598. This edict was revoked by Louis XIV. about the year 1684. After that period, all the terrors of military execution were employed to make the Protestants profess the religion of the Pope. A twentieth part of their whole number was put to death in a short time, and a price was set on the heads of the rest, who were hunted like wild beasts. Such were some of the tender mercies of the religion of Rome, in the days of its power.—EDIT.]

their best days ; and, with the disuse of their language, were almost entirely merged in the communion and the supine formality of the then Church of England. The Episcopalians of that Church, through the patronage of the mother country, had houses of worship in New-Rochelle, East Chester, and Rye ; and the Presbyterians, through their own efforts, had one in the latter place, in a dilapidated state, and another in White Plains, which was burned during the revolutionary war. But in these places the doctrines of the Gospel were very imperfectly taught ; for, whatever other learning their ministers had, most of them were very ignorant of the plan of salvation, and performed their public office by reading short moral essays, or preaching sermons involved in the mazes of inexplicable decrees. In most places the people were taught that faith was only a subscription to an orthodox creed, that water baptism was regeneration, and the reception of the sacrament of the Lord's Supper an entire cancelling of sin. Nor was Christian discipline better understood or enforced. The ministers of the dominant party being three thousand miles from the seat of ecclesiastical power, and not amenable to any tribunal in this country, looked with rather an indifferent eye upon the morals of their flock, and regarded balls, cards, theatres, and similar diversions, more in the light of innocent recreations than infractions of the spirit and letter of the Gospel. The Friends or Quakers had also two meeting houses, both of which were well attended, and were perhaps at that time in their most prosperous state.

The French philosophy, or Deism, had diffused its poison among the more educated ranks of society, and was beginning already to loosen the bond of moral obligation among the illiterate ; and unless some speedy and efficient counteracting principle had been applied, the cause of Christianity must have sunk very low under the swelling current of so foul a stream. But while infidelity was assuming an appearance so formidable, and nominal Christianity was betraying her own cause by her vices and general supineness, the great Head of the Church was raising up a redeeming power, through the instrumentality of the Wesleys in Oxford.

The rise of our Church, on this circuit, was at once remarkable, and illustrative of the special providence of God, which always opens the way for his ministers in the prosecution of their work. In the year 1771, Joseph Pilmoor, who was one of the first regular itinerant Methodist preachers that came to America, and Robert Williams, who afterward became an itinerant preacher, made a missionary excursion from New-York to the town of New-Rochelle, and hearing that there was a religious meeting at Mr. Frederick Deveau's, near the Friends' meeting house, went to it. The wife of Mr. Deveau, who was at that time very sick, had a little before dreamed that she had been in a swamp, dark and miry, without path, light, or guide, and that having wandered until faint and weary, she was about to give out to die, when two men appeared

in the swamp, one of whom carried a light, and offered to lead her out, upon which she followed them, and was brought safely to her family. This dream she considered ominous, and it made such an impression upon her, that she said afterward she could describe the very person who had led her out of the swamp. At the close of the exercises, which were conducted by the Rev. Ichabod Lewis, Presbyterian minister of White Plains, Mr. Pilmoor desired permission to speak to the people before they withdrew. The minister wished first to know to what Church he belonged; and, being told, said he did not know who the Methodists were, and demanded his credentials of ordination; but, upon learning that he was not ordained, he refused positively to let him speak. Mr. Pilmoor, feeling still very desirous to address the congregation, and being shown the proprietor of the house, asked his permission, who, going to the adjoining room in which his wife lay to consult her, opened the door, so that she saw Mr. Pilmoor standing in the other room, and immediately exclaimed, 'There is the very man who led me out of the swamp, and he must preach.' Having in this providential manner obtained leave, he began; upon which Mr. Lewis left the house, and while this man of God was offering a full, free, and present salvation, Mrs. Deveau was, indeed, brought out of the swamp of spiritual mire and darkness, into the glorious light of a present peace and pardon; and having lived a few days in the full possession of this blessed evidence, died triumphant in the Lord. This meeting was on Thursday, and on the next Saturday Mr. Pilmoor preached to the whole neighbourhood, whom this remarkable providence had called together, and his word was as 'one having authority, and not as the scribes;' it was 'spirit and it was life,' so that many could say, 'We have seen strange things to-day.' These facts are well attested by eye and ear witnesses, and are only capable of explanation on the acknowledgment of God's especial interposition in the furtherance of his own cause. Indeed it appears that the great mass of the people at this day were so dull of spiritual apprehension, or so skeptical about revealed truth, that unless God, in condescension to their stupidity, had given them to see 'signs and wonders, they would not have believed.'

On Tuesday, the 10th of December, 1771, Mr., afterward Bishop, Asbury came to Mr. Deveau's, in whose family he was affectionately received, and, having preached in his house, spent about ten days in visiting and preaching at Rye, Mamaroneck, and East Chester. In these places he was heard with respect and attention, although he describes the state of religion as extremely low, having little more than the name and form of godliness. These visits were afterward repeated every time he returned from the south to New-York, which was once in six months; and, some time in the year 1773, a regular class was formed, which, one year from this period, he says, 'was lively and engaged with God, although they had but a few sermons for twelve months.' During

the revolutionary war this infant society was deprived of the preaching of the Gospel. The last sermon with which they were favored previously to that bloody period, was in October of the year 1774, at which time Mr. Asbury says, 'I preached at Mr. B.'s, [Bonnette's,] and the next day at Mr. D.'s; [Deveau's;] the power of the Lord attended in both places. We have a small society here of about thirteen, most of whom enjoy peace and consolation in Jesus Christ.' (*Journal*, vol. i, p. 100.) From this period until the return of peace, they had no one to take pastoral charge of them, but they had been early taught to look to the great Shepherd, and not to forget the assembling of themselves together. By frequent meetings for prayer and exhortation, and the conscientious observance of the general rules of our society, this little company, during the eight years of our revolutionary struggle, was preserved unbroken and undiscouraged, as a germ for future growth and extension. In this instance a striking difference is discoverable between the system of Mr. Wesley and that of Mr. Whitefield. Few ministers ever preached with greater immediate success than the latter; yet no very permanent revival followed; whereas, on the plan of the former, almost every place in which he laboured retained some fruits of his ministry, because the seed was not only sown, but hedged, cultivated, and watered; and we should ever remember that our growth, which has astonished both ourselves and the world, is ascribable, under God, as certainly to our excellent rules as to our Scriptural doctrine.

At the restoration of peace, the British army having evacuated this part of the country, the Methodist ministers had again access to the people, and found still a remnant of the class formed by Mr. Asbury. Mr. Peter Bonnette was regarded as their leader, although he had been often obliged, during the war, to flee both from them and his family. This gentleman was descended from the Huguenots. His grandfather fled from Rochelle on the revocation of the edict of Nantz, and was among the first settlers in the town of New-Rochelle. When about fourteen years of age, he experienced religion; but not finding many who understood the nature of spiritual things, his religious progress was much impeded. The Calvinistic creed of his forefathers he did not embrace, and on hearing the Gospel as taught by the Methodists, he immediately joined them, and after having laboured in every possible way to promote the interest of the Church to which he belonged, died triumphant in the Lord, in the year 1823, at the advanced age of eighty-seven; having been a professor of religion seventy-three years, a member of the Methodist Church fifty-one, and a class leader and exhorter about forty. Through his assistance and influence a church was erected, in 1788, in the town of New-Rochelle, which, except the old one in John-street, New-York, was the first east of New-Jersey, in the United States. This place of worship was soon filled with a large and attentive congregation.

The society now revived and flourished, increasing in numbers and piety, and having not only a commodious house in which to worship, but being admitted to all the means of grace. The sacraments, which before they sought in the English Church, they had now for the first time administered in their own. Some High Church Episcopalians, in this country, have charged us with schism, in leaving their communion ; but this accusation is very unjust. We never left them. It might as well be said that they left us, and indeed more properly. The Church of England, in this country, became extinct in 1776, on the declaration of our independence ; and the Methodist Episcopal Church was organized in the close of the year 1784, between four and five years before the organization of the present Protestant Episcopal Church, which took place in 1789. The annals of Christianity, moreover, cannot perhaps produce an instance of a religious community, so numerous and extensive, believing themselves possessed of all Scriptural authority to constitute themselves a distinct and independent Church, which so hesitatingly used that authority as the founders of the Methodist Episcopal Church. They even withheld the sacred ordinances from thousands of their own members, and suffered hundreds of them to die without ever receiving baptism, or the Lord's Supper, before they exercised the liberty to which God had called them, and freed themselves from the shackles of previous circumstances and prejudices. It was not, indeed, until the Church of England had ceased to exist in the United States, and almost all her ministers had left, not only us, but their own flocks and country, and not until the English bishops had peremptorily refused to ordain ministers for the starving flocks in America, that the Methodist ministers, by the advice of Mr. Wesley, resolved to use the Scriptural powers committed to them, in ministering to the tens of thousands over whom they were assured the Holy Ghost had made them overseers ; so that, even on the ground of necessity, admitted by High Churchmen themselves, their case was a clear one.

About the year 1785, Mr. Peter Bonnette became the pioneer to the Rev. Cornelius Cook, who was the first Methodist preacher that ever visited White Plains. This place, during the revolutionary struggle, suffered beyond description. After the battle on Long Island, General Washington retired to these heights, where he was soon attacked by the main British army ; but, by a detachment of sixteen hundred men, he kept them in check until the Americans had secured themselves in the fastnesses of the hills, and opened a communication across the North River. On the approach, however, of the enemy, the village was burned, and the adjacent country laid waste. At the close of the war it might be said of the inhabitants of this town, as a great general said of himself after a battle, they had 'lost every thing but their honor.' Their houses and fences were torn down and burned, their cattle were killed or driven away, and even the semblance of religion which they once

had was gone ; their only church was in ashes, their minister driven away, and the congregation disorganized and scattered. The only star which gleamed in this lurid sky was that of liberty, and this, at that time, had just risen, and sparkled in its early beauty, gladdening the heart of the war-worn patriot, and pointing him to the future greatness and glory of his country.

On the application of Mr. Bonnette, Mrs. Ann Miller opened her house for the preaching of the Gospel by the Methodists. This lady was the widow of Col. Elijah Miller, who, with his two sons, died in the American service, during the early part of the war. As Mrs. Miller was the first one who opened her doors to the Methodist preachers in White Plains, and the only one, for a long time, who gave them a piece of bread, or provender for their horses, her memory is still grateful, and her history will ever be identified with that of the Methodist Episcopal Church in this town. In the words of her biographer, 'The place of her birth was the same with that of her death, for it was not known that she was fifty miles from home during her whole life, which was ninety-two years ; yet few who travel could tell of more strange vicissitudes. Her house was for some time General Washington's head quarters ; her land was covered with tents ; and on an eminence, the highest in all the Plains, overlooking her house in the rear, a permanent fort was erected ; so that not a day passed for many years without the noise of war, to which was frequently added the sight of garments rolled in blood. The fife, the drum, the thundering cannon, and the hissing ball, the moans of death, and the cries of wounded officers and soldiers, were almost familiar to her. Hundreds of these globular instruments of death were deeply lodged around her habitation, without injuring her or her children ; neither was her house or field taken by the enemy, though continually girt around and besieged. She lived as in the fire, unhurt, uncontaminated ; for while she gave relief to the war-worn soldier, she gave instruction to her children.' She lived, however, to see the cloud which threatened her country entirely scattered, and the little despised company, of which she afterward became a member, increase to a mighty army ; and having seen the children of her children's children in great prosperity, died triumphant, in hope of a blessed resurrection.

At the time above mentioned the name and reproach of Methodism had scarcely reached White Plains, and a request to receive a minister to preach the Gospel was very readily granted. The system of reading sermons had made high tub pulpits necessary, and the good lady seems to have thought that a discourse could not be well spoken out of one ; and accordingly a fixture was put up in the best room, and much preparation was made for the ensuing occasion. On the day appointed a large congregation were collected, and all were solicitous to see the reverend gentleman who was to address them. It was soon whispered through the company

that he had arrived ; but his appearance was altogether the reverse of what they had anticipated. Instead of the fair, closeted divine, of soft raiment and silken hand, his whole appearance bespoke fatigue, hardships, and exposure to the rains and sun. Without entering this temporary pulpit, but standing by a chair, he preached a plain, close, heart-searching sermon. The curiosity of the congregation soon ceased ; and, most of them, forgetting both the speaker and his manner, were wholly occupied with the tremendous truths which he delivered, and the awful situation of their own hearts. On that day two weeks, he appointed to visit the place again. At the first meeting Mrs. Miller was much disappointed. Her views of clerical dignity were in no way met, and soon the offence of the cross commenced, for many were beginning to speak evil of this way, and people ; at the next time, however, she was so much affected under the word, that she thought they might be the servants of the Lord, and as such she was willing to entertain them ; which she did afterward for several years.

In 1787, New-Rochelle circuit, which at that time embraced Mount Pleasant, Courtland, and part of other circuits, appears, for the first time, on the minutes. Samuel Q. Talbert was appointed to it ; but, before his appointment, Cornelius Cook and Woolman Hickson had laboured with great success, having revived the society in the town of New-Rochelle, and established preaching at White Plains, North Castle, Kingstreet, and several other places on the circuit ; so that at the close of this year, Mr. Talbert returned 522 members. Mr. Cook may be regarded as the apostle of this circuit ; of whom his biographer says, 'He was a faithful labourer, a patient sufferer, and died in peace, August 1789,' at Mr. Jackson's, in Dutchess county, on whose farm he was interred. About four years ago the remains of this man of God were disinterred, and removed to the church yard of the Methodist Episcopal Church, Unionville ; and, at the expense of several public spirited individuals in that place, a fine marble, with an appropriate inscription, was erected to his memory.

Having preached for some time at Mrs. Miller's, Mr. Talbert, according to our rules, proposed to meet, apart from the congregation, those who were convinced of sin, and were desirous to save their souls. At this time a report was very extensively circulated, that the Methodist preachers were the secret agents of the king of England, and that they received from him twelve shillings for every one who joined them ; and, so confident of the truth of this statement were some, that it produced in the first class meeting, in White Plains, a very comic occurrence. At the proposition of the minister, several retired into an adjoining room, (which, by the by, was the very one in which General Washington had his head quarters during his stay in these parts,) and, having shut the door he exhorted them to express the state of their minds freely to him and each other. Mr. I. P. H., who had been a magistrate and

captain of militia under the crown, and who still in his heart favored the royal cause, came into this select meeting under the above mistake. Mr. Talbert, having addressed those present, came first to him, and very solemnly asked him the state of his mind; to which he readily replied, 'I am a friend to government.' The preacher not understanding him, and varying his question, put it again, upon which he bounded from his seat, and vociferated, 'To be plain with you, I'm for King George.' To this Mr. Talbert gravely replied, 'I perceive thou art in the gall of bitterness and bonds of iniquity;' at which he looked indignant, and finding that he had altogether mistaken his way, and the character of this people, became very desirous to withdraw from the room. This, however, has not been the only slander raised against the Methodists, nor the only blunder their enemies have committed, in receiving malicious reports for correct information.*

During this year a class was formed, consisting of five whites and one coloured woman, of which Robert Vredenburg was appointed leader: Mrs. Miller hesitated to join them, fearing they were like the New Lights, and that they would soon dwindle away, as the latter had done in other places. The individuals of this first class were without property or influence, and the commencement itself may be regarded as extremely humble, or, in the estimation of the world, a complete failure; yet, for the instruction and encouragement of ministers in similar circumstances, it should be recorded that from this low beginning the Lord has raised up one of the most established and respectable societies in our country. Pride and human policy, in every religious enterprise, would first enlist the great and wealthy; but the Lord, in planting Churches and spreading his Gospel, usually chooses the very opposite course, honoring the simple-hearted, laborious poor to lay the foundation of the edifice, and afterward bringing in the rich and influential to carry up the superstructure. The society having now regular preaching once in two weeks, the preachers began to introduce the usages and temporal economy of the Church; and, after two weeks' previous notice, a collection was taken up for the support of the Gospel;

* [After reading the above anecdote, in the manuscript of our correspondent, fearing that some mistake had been committed, at least as to the date, we wrote to him on the subject, and received the following reply:—]

White Plains, Feb. 17, 1832.

'DEAR BROTHER,—On the reception of your letter, I called upon A. Miller, Esq., my first voucher, concerning the man who was for King George; and he says again that my statement is *correct*, for he *heard the declaration himself*. And as to the *date*, he farther says it was a few years after the peace, in the year in which Samuel Q. Talbert was on this circuit; and the Minutes fixes this in 1787. Mr. Miller has been about forty years a member of the Church; most of which time he has held the office of an exhorter, and has, for several years, represented the county of Westchester in the legislature; so that there can be no question as to veracity or judgment. As to the improbability of such a declaration in 1787,—it must be observed that it was made in a select meeting, and under the impression that all present were favorable to his views. At all events, as to the matter of fact it cannot be doubted. In the article furnished, I have labored to be entitled to the credit of correctness, as I could not expect any other praise.'

which amounted to *nine pence*, New-York currency. This fact is inserted, not only to set the state of olden times in contrast with the present, but also to show the disinterestedness of the early Methodist preachers, who, notwithstanding the almost entire failure of temporal support, never visited the place once the less, nor abated one jot of their zeal in labouring among the people. These men and their successors may be charged with ten thousand sinister motives, but where has been the body of men who, without purse or scrip, stipulation or assurance from missionary funds, would have gone to the distant and dispersed families of our then destitute country, and would have, like them, laboured and sacrificed their lives in preaching the Gospel?

In 1792, six members were added to this little company in one day; which was considered, at this time, a gracious and wonderful revival; and so it proved; for this addition almost entirely changed the character of the society, giving to it a weight and stability which it had not before possessed. Most of this new accession were substantial farmers, who had experienced the hardships of the revolution, and who still retained its spirit of enterprise; and having now embarked in a new species of warfare, were equally fearless in the cause of the Prince of Peace. Having no preaching on the Sabbath, as soon as the morning meal was past this little company repaired to the log house of Robert Vredenburg, situated on an eminence in the woods, the door of which had been perforated by the bullets of the British; and there, without any other bread than that which came down from heaven, they sung, and prayed, and wept, and prayed again, until the retiring sun hastened them to their homes. In these exercises the burden of the Lord was upon them; they saw the world lying in the wicked one, while there was such a fulness and freeness in the Gospel to save; and such was their struggle of soul for a revival of religion that they could not refrain crying mightily to God; and, to use the expression of one of them who still lives, 'There were tears enough shed in this log house to have scrubbed it out.' Time has thrown down this house, and decayed its logs; but the very site on which it stood is approached with reverence, and even the remaining stones have been often embraced as a part of the building where the Shekinah rested, and which had been the spiritual birthplace of so many souls. Little did these despised ones, who retired to the woods to worship God, ever think that they should live to see the slender scion of that Church, which they had just joined, become a mighty oak, spreading its colossal branches over the fairest part of North America, and refreshing and defending under its shade more than half a million of converted souls. These prayers were not in vain; they were the precursors of better days; for, not long after this, under the ministry of S. Hutchinson and P. Moriarty, the Holy Spirit, who had so often visited the little bethel in the woods, was poured

out upon the people, and forty were united to the Church in one day.

The society still increasing in numbers, gifts, and influence, some time in the year 1795 it was resolved to build a church. The undertaking was a great one. Their numbers, compared with the object, were few ; and even these were young and just recovering from a desolating war. But the cause was one ; it was the cause of God : and for this every one, even the poorest laid themselves under contribution. Those who could not give money nor materials, could labour with their hands ; and even maidens and children were emulous to have a board or a nail in the house of God ; for the sake of which they consented to deny their taste, and to wear a cheaper and coarser apparelling. Such efforts can accomplish almost any thing, and a church forty feet square, the second on the circuit, went up, to their inexpressible joy, and to the chagrin and astonishment of their enemies. But the Lord, by an inscrutable providence, suffered these efforts to be severely tried ; for, on the day that this church was finished, painted, and ready to be dedicated, the shavings, which had not been removed sufficiently far from the building, being set on fire, communicated to the house, and in one hour this building, the object of so many prayers and such general and honorable efforts, was enveloped, from the foundation to the roof, in one entire flame. The alarm flew, the farmer and the tradesman dropped their work, and the matron ran with her child ; but they arrived only in time to hear the last crash of the falling flame, and to see the smoking ruins. They looked at each other and wept ; and the unconscious children wept at the tears of their parents. The conflagration of the village, during the preceding war, produced a great sensation, but never gave current to more sincere tears than the loss of this house of God. The enemies of the cross triumphed at the downfall of ' this pestilent sect ; ' and supposing them for ever unable to rebuild, foretold their extinction, and almost pronounced their funeral.

But these were the chivalrous days of Methodism in White Plains. The Lord, who had proved them by the loss of one house, could give them both the means and the disposition to erect another ; and so it was, for a general meeting was called that very night for this purpose ; and so confident were they that another church would be erected, that some were actually in the woods felling trees and preparing timber for a new house, before the smoking embers of the former one were extinguished. That night the society resolved to build again, and having subscribed six hundred dollars, agreed to exceed even their former dimensions. Accordingly our present house of worship was soon erected, dedicated, and cleared of debt. This was the second on the circuit, and for thirty-four years has been a bethel to the Zion traveller, and the spiritual birthplace of many happy souls. Since its erection, the society has enjoyed almost uninterrupted prosperity, without depart-

ing, we trust, in any thing material, from the land marks of our fathers. We have many yet among us who saw our beginning, and who can refute the calumnies of those who wish to reform us, but who neglect first to reform themselves. The Church in this place has been long blessed with a gifted and liberal-minded membership, men whose zeal in the cause of God has greatly strengthened the hands of the ministers on the circuit, and whose judgment has assisted them in the administration of discipline, so that for *thirty years* there has not been one instance of a Church trial in this village.

While religion was spreading throughout the circuit, a train of providences brought the Methodists into the town of Rye ; and in February, 1806, the Rev. James Coleman formed a class of ten, over whom he placed Mr. Ezekiel Halstead, although at that time a member of the Presbyterian Church. This gentleman, who was afterward their permanent leader, and who became the most efficient person in promoting the interest of our Church in that town, was born in Rye, in the year 1761. He was an attendant on the services of the Church of England, but lived in unconcern about his soul until he was about twenty-seven years of age ; at which period, having his children baptized according to the ritual of that Church, he was brought into great distress, from a conviction that in the service he had promised what was improper, and feared that he had lied to the Lord. This circumstance led him more closely to examine the nature of religion, and to implore forgiveness for all his sins. After three months' painful and diligent inquiry, he found peace, receiving the testimony that God was reconciled to him, and shortly after, with his wife, joined the Presbyterian Church, at Horse Neck, under the pastoral care of the Rev. Dr. Lewis.

Having travelled on happily in this way for about fourteen years, he lost his excellent wife, who died in full assurance of a glorious resurrection. Afterward he became united in marriage to Mrs. Elizabeth Griffin, who was a member of the Methodist Episcopal Church ; and, in accompanying her to public worship, he was led, for the first time, to hear the Methodist preachers. Previous to this, like many others, he had heard a thousand evil reports about this people, which, upon an acquaintance with their doctrine, spirit, and manner of living, he found not only false, but was convinced that they were followers of the Lamb, and a highly favored people of God. Being greatly exercised in relation to uniting himself with them, he made it a matter of prayer that God would give him a witness in this particular ; which he graciously did in the following manner:—In December, 1805, a prayer meeting was appointed in his own town, to which his daughters requested him to accompany them. On the way to it he earnestly besought the Lord, if it were his duty to join the Methodists, that he would signally bless him and his children at this meeting. During the exercises, his three daughters, with several others, fell to the floor, under the power of God,

and after remaining for some time in this helpless but happy situation, they arose, and praised God, who had pardoned their sins, and filled them with such inexpressible joy. His own soul was also exceedingly blessed, enjoying at that season a manifestation of the Divine presence far beyond what he ever supposed attainable in this world. His doubts were now at an end, and in a few months he became a member of the Methodist Episcopal Church. His union with them gave great offence, and his former pastor, calling upon him, told him that 'his proud heart, which was lifted up with the idea of becoming a teacher, was the cause of his union with the Methodists, and that he was laying the ground for bitter repentance.' At his solicitation, Mr. Halstead promised to attend a Church meeting, and ask for a discharge; but, to his astonishment, when he got there a long confession was presented to him, on account of his error in joining the Methodists; upon which he told them, that in this case he had committed no sin, and that the providence of God had led him among the Methodists. In four weeks from this time a committee waited upon him, to recover him, if possible, from the error of his ways, and expostulated with him, 'not to leave men of sound minds and liberal education, to follow after such ignorant men as the Methodist preachers.' During these altercations his mind was kept in great peace, and the more he was called upon to defend his course, the more he was blessed and convinced that the people with whom he had united himself were the people of God.

Feeling the word of the Lord like fire shut up in his bones, he began to exhort his neighbours; and seeing that his labours were blessed, the preachers encouraged him to appoint prayer meetings in other towns, which he did; and at them souls were awakened and converted; so that in a short time he was obliged to take charge of two classes, beside the one in his own town, which began with ten, but soon became forty. In the year 1807, under the ministry of the Rev. B. Hibbard, M. Bull, and H. Redstone, there was a gracious revival, into the spirit of which all entered. At this season Mr. Halstead writes thus:—'We have had prayer meetings the last thirteen nights successively. I have gone from house to house through the greatest part of the town, and sung and prayed with nearly every family.' From this time his whole soul was in the work; his house was always open to the Methodist preachers, and with his property he was ever ready to serve the cause of the Lord. The Presbyterian house of worship, which was without a minister, and in a decaying state, was, through his instrumentality, repaired, and occupied by the minister of our Church. The Lord also greatly blessed his family. Long before his decease, he had the happiness of seeing all his children, with the exception of one, brought to the Lord; and that one, with an only and beloved brother, for whom he had prayed a thousand times, was, last spring, converted to God, and united to the people of his choice; so that

instead of bringing disgrace on his family, and deep repentance on himself, as had been predicted, he lived to see his children in great respectability ; and having enjoyed, during the twenty-five years of his union with the Methodists, a happiness beyond what before he had ever anticipated, he died, March, 1830, in full assurance of a blessed immortality.

About the year 1810, the fourth church on the circuit was erected in the village of New-Rochelle, the society in which has been gradually increasing, under various vicissitudes of prosperity and adversity. Within this township our two churches are situated, about a mile and a half distant, on each side of the farm and grave of the late Thomas Paine, the infidel. And notwithstanding the extraordinary efforts of this apostle of infidelity, the cause of Christianity flourished to such an extent in his own town, and during his own life, that from his door he might have seen the rising churches, and almost hear the crowded congregations praising that Jesus whom he so impiously blasphemed. After spending his fury to overthrow Christianity, he beheld, every succeeding year of his life, new altars rising in our beloved country, which emitted a purer and a brighter flame, and were surrounded by more numerous and more devoted worshippers.

From this period, the doctrines and usages of the Methodist Episcopal Church became generally known throughout the circuit ; and under the ministry of a succession of faithful and energetic men, a steady tide of prosperity has flowed on for many years, during which churches have been erected in Mamaroneck, King-street, Sawpits, and Greenburgh. Last year was a season of great increase, between two and three hundred probationers having been received into the societies on this circuit. At present we are in great peace, being one in sentiment on the great doctrines of our Church ; and, after all that has been written to the contrary, loving our Discipline and itinerancy as much as or more than ever. We now number about eight hundred Church members ; occupy eight churches well attended, in which the Gospel is regularly preached ; have our various benevolent societies ; and, in the village of White Plains, about twenty-seven miles from the city of New-York, and six from the North and East rivers, have under our patronage a flourishing academy, capable of accommodating one hundred students, at present superintended by the Rev. John M. Smith.

In reviewing the history of Methodism on this circuit from its commencement, we can only exclaim, 'What hath God wrought !' 'Surely there is no enchantment against Jacob, neither is there any divination against Israel !' Our doctrine, which has been misrepresented and caricatured by a thousand slanderous tongues, has now become the most popular. Our itinerancy, whose plan of preaching has been called 'run about and occasional,' has established in this country the most efficient and permanent method of preaching the Gospel ; and, although the reputed despisers of learning, we

have issued more books to instruct the ignorant in the duties of religion than any other people ; and, according to our ability, have never been backward to establish schools, academies, and colleges.

BISHOP WHATCOAT.

For the Methodist Magazine and Quarterly Review.

DEAR BRETHREN,—I have noticed in the Methodist Magazine and Quarterly Review, new series, vol. ii, No. 3, the following remarks :—‘ It is matter of great regret, that so few memorials of Mr. Whatcoat are extant. From the few that do remain, as well as from the universal and uniform testimony of those who knew him in life, we believe him to have been one of the most holy and spiritual men of that, or perhaps of any other age. As an illustration of those spiritual breathings which animate whatever fragments from his pen we have ever seen, we have the pleasure to rescue from oblivion the brief specimens which follow ; and shall be much obliged to any of his surviving friends, or the representatives of deceased ones, who may enable us hereafter to add to the collection.’ On reflection, I believe I can contribute a small mite to this desirable end.

My first knowledge of this venerable saint, to the best of my recollection, was in the year 1791, more than forty years ago, in company with Bishop Asbury, in Georgia ; when I heard him preach at a meeting house in Burke circuit, twelve miles below Augusta. From repeated interviews with him, both as presiding elder and bishop, from that time to his death, I can bear testimony to the truth of his character as above stated. In addition to my personal acquaintance with him, I will transcribe for your perusal a few short, comprehensive letters, in a religious correspondence, taken from the originals in his own handwriting. The first bears date Portsmouth, Va., August 7, 1797. Mr. Whatcoat was then a presiding elder on the Norfolk district, and directed this letter to me on the Gloucester circuit, in the Richmond (now James River) district, on which the Rev. Mr. (now Bishop) M’Kendree was then presiding elder.

‘DEAR BROTHER,—A few days since I received yours of July 6th. I rejoice to hear that Zion lifts up her head in your parts. Thanks be to God, we have some prospect of a revival on this district. A glorious work is going on in Greenville circuit, much like yours. At our quarterly meeting for Cumberland circuit, also at Walker’s church, the Lord came down in great power : six or eight souls were powerfully converted. I hope the work will spread from circuit to circuit. Thanks be to God, hitherto the Lord hath helped me, and I have strong hopes that I shall reach the blessed shore. A little while, and He that shall come will come, and will

not tarry. Go on, my brother; it is a glorious cause. If we die in the siege, the crown is just before us: and the devil is at the heels of thousands, driving them down to ruin. O what need of courage! May the Lord, Jehovah, be thy strength, &c, &c.

Thine, in love,

RICHARD WHATCOAT.'

The second is dated Camden, S. C., January 8th, 1801.

'MY VERY DEAR BROTHER,—My desire is that God may give you health, peace, long life, and multitudes of spiritual children. Surely the Lord will comfort Zion. After we have been tried, we shall "come forth as gold, meet for the Master's use." He "that believeth shall not make haste." "The Lord sitteth on the water floods."

Thine, as ever,

RICHARD WHATCOAT.'

The third bears date, Richmond, N. C., 20th January, 1801.

'DEAR BROTHER,—At present I am oppressed with a considerable cold, but all things shall work for good to the Lord's people; it is enough if we stand fast in the will and work of the Lord. I hope you find the kind Physician able to heal and support you, in body and soul, for the work he has appointed you to do. We must do what we can,—not always what we would: the Lord knows what is best for us. As far as I know my own heart, I want to be, and do, what the Lord would have me. My soul is on stretch for immortality. If I live to return, I hope to see Zion in prosperity in your part of the Lord's vineyard. God has blessed your labours, and I hope your faith will grow exceedingly, and your love abound more and more toward the Christian cause and all mankind. Accept my love and prayers for you, and for Zion's prosperity, &c, &c.

RICHARD WHATCOAT.

To the Rev. Stith Mead, presiding elder,
Georgia district, at Augusta.'

The fourth bears date New-York, May 31st, 1802.

'DEAR BROTHER,—I received yours of the 7th inst., and rejoice to hear of your success in the Lord's vineyard: may one become a thousand! What is too hard for the Captain of our salvation to accomplish if he should exert his mighty voice? He has wrought wonders among us; glory to his great name! O that we may live up to our privilege, abounding in the work of the Lord, as knowing that in due time we shall reap, if we faint not. May the good Lord crown your latter labours with greater success than your former. So prays your sincere brother,

RICHARD WHATCOAT.'

The fifth is dated Cambridge, N. Y., June 27th, 1803.

'DEAR BROTHER,—My earthly house totters and shakes under the weight of sixty-seven years of travel and labour, so that I can

do but little ; but our gracious God, whom we serve, can do whatever he pleaseth. A little while, and Heaven will crown our best wishes. I rejoice to hear of Zion's prosperity. "Be thou faithful unto death," and I hope we shall join to sing redeeming love in yon bright world. God bless you, and crown your labours with great success.

Thine in love,

RICHARD WHATCOAT.'

All the above were received from that holy man of God, by
Your affectionate friend and brother,

STITH MEAD.

METHODISM ON ALLEGHANY CIRCUIT, MARYLAND.

A RETROSPECTIVE view of those by-gone days when Methodism was first introduced into this country, has a natural tendency to impress the mind with solemnity, inasmuch as so many touching scenes and incidents are necessarily interwoven in the subject ; and it is so diversified with lights and shades, that alternate joys and sorrows must rest upon the mind of the narrator, especially if personally acquainted with, and identified in, those scenes and incidents.

I think the honor of *pioneers* to this work, in Alleghany circuit, ought to be divided between our venerable Bishop Asbury, John Hagerty, and Richard Owings ; the latter a local preacher of Baltimore county, Maryland ; but which of these was first in point of time, neither tradition nor memory furnishes sufficient data to determine. It is however my impression that they all came in the year 1782. They laid the foundation, and others have built thereon. The seed was sown, and some few believed their report, and became members of the then infant society.

These venerable brethren were succeeded in 1783 by Francis Poytheress and Benjamin Roberts ; in 1784 by Wilson Lee and Thomas Jackson ; in 1785 by Lemuel Green, William Jessop, and John Paup. This was the year of my personal emigration from spiritual Egypt to the land of promise ; and after this time, being no longer '*a stranger and foreigner*,' I can speak with more certainty of succeeding times. But, perhaps, before I proceed farther, I ought to remark that our Baptist brethren were, I think, a little earlier in the work, in this section of the country, than we were. They made some proselytes, but gradually declined, and removed away ; so that but few remain at this day.

From the year 1785, being myself personally and actively engaged, I saw with much pleasure the work spreading and prospering in every direction ; and no doubt the occasional visits of Bishop Asbury had a strong tendency to cement and establish Methodism in this country. The Church was much enlarged, and gained a very considerable accession of numbers and stability soon after this

period, viz. in 1786, through the labours of Enoch Matson. The societies were also much increased, and a great revival followed the labours of Philip Bruce, in 1788; but from this period to 1802-3 the work languished, and gradually sunk into so low a state, that the few who remained faithful hung their harps upon the willows.

But thanks to our good God, who looked upon us in our low estate. Toward the close of the year 1802, Bishop Whatcoat passed through these parts, blew up the old sparks, and rekindled the holy fire in some degree. The author of this narrative followed the bishop through Winchester, Leesburgh, and down to Fairfax, in Virginia, near to the city of Washington; a distance of about one hundred and thirty miles. He sought and ardently longed for a revival and resuscitation in his own soul, which he found, and returned home about Christmas; and with the aid of brother L. Martin, a local preacher from Montgomery county, Maryland, immediately went to work, preaching and holding prayer meetings; and these were the halcyon days of his pilgrimage. Something over one hundred souls were added to the Church in this winter, 1803. This blessed work, although it subsided for a season, was renewed with accumulated strength and vigour in 1805, through the powerful preaching of the great and good James Ward. We had some good times and sweet seasons after that period also, under the labours of that living flame, Louis R. Fechtig; and especially in the year 1820, when brother James Taylor rode Alleghany circuit. I am informed, too, by the preacher now in charge of this circuit, that there is at present a considerable revival in the west end of the circuit, in the Alleghany mountains; and that he thinks about one hundred have been added to the Church.

May I be permitted to add, that in reviewing past scenes and ancient days, on which seems to rest a dark cloud of almost oblivion, I seem to converse with the spirits of the venerable dead, and to revive the joys of the happy seasons, the delicious hours, spent by my own fireside with those great and good men, Bishops Asbury, Whatcoat, and George; and my dear brothers Matson, Ward, Hitt, Fechtig, &c, &c, &c. O, I hope, I trust, to be received by some of those happy spirits, and my dear sainted wife, and welcomed at last into those happy regions where parting, and sickness, and death itself shall never come!

JOHN J. JACOB.

December 3, 1831.

P. S. It is possible the subject matter of the foregoing narrative might have been rendered more pleasing, if it had been interspersed with some interesting anecdotes; but, knowing that you have many other subjects, and much matter more valuable, the author has aimed at brevity.

THE NEXT GENERAL CONFERENCE.

THE history of American Methodism may be advantageously considered under four distinct and peculiarly marked periods. The first embraces that portion of it which extends from the year 1766, when Methodist preaching was introduced into this country and the first Methodist Society was formed, to the organization of the Methodist Episcopal Church in the close of the year 1784; being a space of somewhat more than eighteen years. The second extends from the organization of the Church in 1784, to the time of the first regular general conference, under this organization, in 1792;—a period of something less than eight years. The third, from that general conference to the adoption of the plan of delegated general conferences in 1808;—a period of sixteen years. And the fourth, from that time to the present;—a period of nearly twenty-four years. A brief review of these several divisions, as it will serve to show, on one hand, the providential care by which this form of Christianity was originally adapted to the circumstances in which it took its rise, so will it show, on the other, how, in its order and polity, it has been gradually accommodated to the changes of circumstances in which it has been placed; and how, in both hemispheres, it has attained at length a state of maturity which leads us to believe that Providence now throws upon its friends the solemn responsibility of settling its institutions upon a basis of permanent stability. It will be seen that our brethren in Europe have already, in a great measure, effected this most important object on their part, though in a manner somewhat different from that which seems to present itself to us, and to which, in view of the approaching general conference, it is the design of this article specially to invite the attention of our readers, and particularly of the preachers. The conclusion which we shall ultimately submit for their consideration is one which, in our own minds, is the result of deep solicitude for the perpetuity and the highest efficiency of this great system for the evangelization of the world, and one to which we have been led by a closely connected chain of reading, observation, and reflection, especially within the last few years. The principal views which have influenced us will be developed in the progress of this article.

Methodism in America, during the first period of its history, was identified with Methodism in England. In doctrine, and moral discipline, and ultimate object, it is so still. In these respects, Wesleyan Methodism is one, throughout the world. During that period, however, it was one also in its external form and government. Its government was then strictly patriarchal. The Rev. John Wesley was acknowledged and obeyed as, under God, its father and founder, as well in America as in Europe. To understand then its peculiar organization and the distinguishing features of its polity throughout that portion of its history, it is indis-

pensably necessary to look back to the rock whence it was hewn, and to the hole of the pit whence it was digged ; just as, in order to a thorough knowledge of the constitutional peculiarities and characteristics of the man, it is of essential importance to know from whom he derived his birth ; by what breasts he was nourished in infancy ; what discipline contributed to the formation and development of his bodily and mental powers ; in what schools he was taught ; and by what associations and connections his thoughts, and feelings, and habits, were influenced, and moulded, as he grew up to youth and manhood.

A very respectable English writer, the Rev. John Beecham, of the British Wesleyan connection, has endeavoured, in a work published in 1829, to make it appear that in the earliest constitution of Methodism, even so early as at the first conference in 1744, the supreme authority in the connection was vested in the conference, composed of Mr. Wesley as an integrant part, and of other ministers and preachers : and that, whatever deference was paid to Mr. Wesley as the father of the connection, the ultimate decision of such points as came before them rested with the conference, by a majority of its votes. In support of this position Mr. Beecham has adduced, we acknowledge, several very plausible arguments. Yet, after all, the whole of them, it seems to us, are entirely overthrown by Mr. Wesley's own account of the matter, as stated in the minutes of one of the conversations held in conference, in the year 1747. In that account he says :—

‘ In 1744 I wrote to several clergymen, and to all who then served me as sons in the Gospel, desiring them to meet me in London, and to give me their advice concerning the best method of carrying on the work of God. And when their number increased, so that it was not convenient to invite them all, for several years I wrote to those with whom I desired to confer, and they only met me at London, or elsewhere ; till at length I gave a general permission, which I afterward saw cause to retract. Observe: I myself sent for these of my own free choice. And I sent for them to advise, not govern me.—(*Wesley's Works*, vol. v, pp. 220, 221.)

Again :—

‘ But some of our helpers say, “ This is shackling free-born Englishmen ; ” and demand a free conference, that is, a meeting of all the preachers, wherein all things shall be determined by most votes. I answer, it is possible, after my death, something of this kind may take place ; but not while I live. To me the preachers have engaged themselves to submit, to serve me as sons in the Gospel ; but they are not thus engaged to any man or number of men beside. To me the people in general will submit ; but they will not thus submit to any other. It is nonsense, then, to call my using this power “ shackling free-born Englishmen.” None needs to submit to it unless he will ; so that there is no shackling in the case. Every preacher and every member may leave me when he pleases. But while he chooses to stay, it is on the same terms that he joined me at first.

“But this is making yourself a pope.” This carries no face of truth. The pope affirms that every Christian must do all he bids, and believe all he says, under pain of damnation. I never affirmed any thing that bears any the most distant resemblance to this. All I affirm is, the preachers who choose to labour with me, choose to serve me as sons in the Gospel; and the people who choose to be under my care, choose to be so on the same terms they were at first.’ (*Ibid.* p. 221.)

If, then, Mr. Wesley himself understood the subject, and his own practice in the conferences which he convened and in which he presided, it seems to us incontestable that, at that early period in the history of Methodism, he himself, after hearing the opinions and advice of those whom he had invited to meet him for this purpose, ultimately *decided* the questions which came before them. And however differently we might otherwise have been disposed to construe a minute in one of the conversations in the conference of 1744, abstractly considered, yet Mr. Wesley’s own open and official explanation of his proceeding, only three years after, imperiously obliges us, we think, against all argument whatever, to take the *matter of fact* as it stands averred on his own unquestionably competent and credible testimony.

In the notes on the Discipline of the Methodist Episcopal Church, prepared by Bishops Coke and Asbury at the request of the general conference, and published with the edition of the Discipline in the year 1797, a comparison is drawn, in the notes on section iv, between the powers exercised by Mr. Wesley, and those of our bishops. Among other important points of difference, showing how much the powers of the bishops had been diminished below the patriarchal standard of Mr. Wesley’s powers, it is there said,

‘Mr. Wesley, as the venerable founder (under God) of the whole Methodist Society, governed without any responsibility whatever; and the universal respect and veneration of both the preachers and people for him, made them cheerfully submit to this: nor was there ever, perhaps, a mere human being who used so much power better, or with a purer eye to the Redeemer’s glory, than that blessed man of God.’

Now, as Dr. Coke and Mr. Asbury had both travelled under Mr. Wesley’s direction in England, and Dr. Coke in particular had been for many years one of his most intimate confidential agents, their testimony, as to the matter of fact stated in the above quotation, would of itself be decisive, even in the absence of any other. The Rev. Henry Moore also, in his *Life and Experience* written by himself, affirms that ‘Mr. Wesley would never put any question to the vote.’ In his subsequent remarks, indeed, on this fact, we cannot by any means concur. Were their correctness admitted, they would go to prove, not only that Mr. Wesley was governed by the majority in conference, but by a minority;—nay, that a single refractory dissentient had it in his power to prevent, at least, that venerable man of God from acting. The contrary of this view of the subject we believe to be susceptible of perfect demonstration; but we shall not pursue this topic farther at present, and will only

add our extreme regret to see in this part of Mr. Moore's work the admission of sentiments which, if allowed, must ultimately, in our poor opinion, lead to the absolute dissolution of all government.

The authority, then, exercised by Mr. Wesley in the first and infant stage of Methodism, in Europe and America, was strictly patriarchal.

The minutes of the first Methodist conference held in America, were headed thus :—

‘Minutes of some Conversations between the Preachers in connection with the Rev. Mr. John Wesley. Philadelphia, June, 1773.’

The first question asked in that conference was,—

‘Ought not the authority of Mr. Wesley and that conference, to extend to the preachers and people in America, as well as in Great Britain and Ireland?’

The answer was,—‘Yes.’

At that time Thomas Rankin was the general assistant, that is, exercised the chief authority in the American connection, in the name and place of Mr. Wesley, and by his direction and appointment. And that in that period of the history of American Methodism, the general assistant here, like Mr. Wesley in England, *decided* the questions which came before the conference, after hearing the discussions of the body, is indisputably manifest from the minutes of a conference held in Kent county, Delaware, in April, 1779. The 12th and 13th questions and answers in that conference were as follows :—

‘Question 12. Ought not brother Asbury to act as general assistant in America?’

Answer. He ought : first, on account of his age ; second, because originally appointed by Mr. Wesley ; third, being joined with Messrs. Rankin and Shadford, by express order from Mr. Wesley.

Question 13. How far shall his power extend ?

Answer. On hearing every preacher for and against what is in debate, the right of determination shall rest with him, according to the minutes.’

This we consider a very strong argument too, if any argument were needed, in support of the view above given as to the authority exercised by Mr. Wesley in conference. It is altogether improbable that a greater authority would have been accorded to an assistant in the American conference, than was wielded by Mr. Wesley himself in the English conference. On the contrary, there can be little or no doubt, we think, that the design was to conform the mode of proceeding in the American conference as nearly as could be to that in the English.

On the same ground, and under the same influences, the administrative government of the societies in America was conformed, as nearly as circumstances would admit, to the English model. And hence here, as well as there, the assistants on the circuits

both received and excluded members upon their own judgment, as well in regard to facts as to the application to them of the general rules and minutes.

In the organization of the Methodist Episcopal Church, which took place at the conference of 1784-5, a very important change was made. Mr. Wesley's patriarchal authority, by his own voluntary act, then ceased. It has been said that no nation ever voluntarily gave up the dominion of any province, how troublesome soever it might be to govern it, and how small soever the revenue which it afforded might be in proportion to the expense which it occasioned.* But in this remarkable instance, Mr. Wesley evinced that he was actuated by principles and motives wholly different from those of worldly politicians and statesmen, whose pride, ambition, and personal interests, together with those of their friends and retainers, are too often the true though secret causes of measures fraught with immense mischief, however ostensibly and professedly founded on principles of public policy. The United States of America were compelled to separate themselves from the political and ecclesiastical power of Great Britain by force of arms. The power of Mr. Wesley over the societies here, on the contrary, as soon as he perceived that its continued exercise was neither necessary nor expedient, was freely and promptly relinquished. A new and independent organization, incontestably episcopal in fact, was recommended by himself, with suitable forms of ordination and other services also prepared by him, for its perpetuation. This form of organization was unanimously adopted by the general conference of 1784-5, and was concurred in thereafter, and has been ever since, by both preachers and people, throughout the whole Connection, with unexampled unanimity.† The few exceptions which have existed at different times since that epoch, and under various influences, chiefly of a personal and local character, have only served more fully to establish the fact that our Church order, recommended by Mr. Wesley, and adopted by our fathers, is deeply rooted both in the affections and in the judgment of our extensive communion. To sever them from this attachment, enemies, and some even among ourselves, have risen up, who have spared no arguments, no sophistry, no arts of misrepresentation and slander, no ridicule, no abuse. All, however, has been insufficient for this purpose; and consequently these efforts, like turbulent waves foaming out their own shame, while they have evinced their own futility, have served, at the same time, to show the solidity and the steadfastness of the rock on which we are founded.

The truly Christian and highly creditable disinterestedness with which Mr. Wesley relinquished power, when the necessity or expediency of its farther exercise was obviously superseded by provi-

* Smith's *Wealth of Nations*.

† For a fuller and more particular discussion of these points, see the work entitled '*A Defence of our Fathers, and of the original organization of the Methodist Episcopal Church—with historical and critical notices of early American Methodism,*'

dential circumstances, has been already mentioned. The very important limitations voluntarily put upon the powers of the episcopacy, in the general conference of 1784-5, are not less remarkable. To these limitations, there is not a tittle of evidence that Dr. Coke and Mr. Asbury, our first bishops, made the slightest objection. Nay, it was Bishops Coke and Asbury themselves who asserted these limitations, and became, at the request of the general conference, their expositors and recorders. The bishops of the Methodist Episcopal Church, after its organization in 1784-5, were to possess vastly less power than had been theretofore exercised by Mr. Wesley, as well in America as Europe,—or than even his general assistants here, first Mr. Rankin, and after him and for a much longer time, Mr. Asbury, had exercised.

In the Notes on the Discipline, by Bishops Coke and Asbury, we find, on section iv, 'Of the Election and Consecration of Bishops, and of their Duty,' the following strong remarks, in full corroboration of the above views:—

'In considering the present subject, we must observe, that nothing has been introduced into Methodism by the present episcopal form of government, which was not before fully exercised by Mr. Wesley. He presided in the conferences; fixed the appointments of the preachers for their several circuits; changed, received, or suspended preachers, wherever he judged that necessity required it; travelled through the European connection at large; superintended the spiritual and temporal business; and consecrated two bishops, Thomas Coke and Alexander Mather; one before the present episcopal plan took place in America, and the other afterward, beside ordaining elders and deacons. But the authority of Mr. Wesley and that of the bishops in America differ in the following important points:—

1. Mr. Wesley was the patron of all the Methodist pulpits in Great Britain and Ireland *for life*, the sole right of nomination being invested in him by all the deeds of settlement, which gave him exceeding great power. But the bishops in America possess no such power. The property of the preaching houses is invested in the trustees; and the right of nomination to the pulpits, in the general conference—and in such as the general conference shall, from time to time, appoint. This division of power in favor of the general conference was absolutely necessary. Without it the itinerant plan could not exist for any long continuance. The trustees would probably, in many instances, from their *located* situation, insist upon having their favorite preachers stationed in their circuits, or endeavour to prevail on the preachers themselves to *locate* among them, or choose some other settled minister for their chapels. In other cases, the trustees of preaching houses in *different circuits* would probably insist upon having the *same* popular or favorite preachers. Here, then, lies the grand difference between Mr. Wesley's authority, in the present instance, and that of our American bishops. The former, as (under God) the father of the connection, was allowed to have the *sole, legal, independent* nomination of preachers to all the chapels: the latter are *entirely dependent* on the general conference.'

Again :—

‘2. Mr. Wesley, as the venerable founder (under God) of the whole Methodist society, governed without any responsibility whatever ; and the universal respect and veneration of both the preachers and people for him, made them cheerfully submit to this : nor was there ever, perhaps, a mere human being who used so much power better, or with a purer eye to the Redeemer’s glory, than that blessed man of God. But the American bishops are as responsible as any of the preachers. They are *perfectly subject* to the general conference. They are indeed conscious that the conference would neither degrade nor censure them, unless they deserved it. They have, on the one hand, the fullest confidence in their brethren ; and, on the other, esteem the confidence which their brethren place in them, as the highest earthly honour they can receive.

But this is not all. They are subject to be tried by seven elders and two deacons, as prescribed above, for any immorality, or supposed immorality ; and may be suspended by two-thirds of these, not only from all public offices, but even from being private members of the society, till the ensuing general conference. This mode subjects the bishops to a trial before a court of judicature considerably inferior to that of a yearly conference. For there is not one of the yearly conferences which will not, probably, be attended by more presiding elders, elders, and deacons, than the conference which is authorized to try a bishop, the yearly conferences consisting of from thirty to sixty members. And we can without scruple assert, that there are no bishops of any other episcopal Church upon earth, who are subject to so strict a trial as the bishops of the Methodist Episcopal Church in America. We trust they will never *need* to be influenced by motives drawn from the fear of temporal or ecclesiastical punishments, in order to keep *from vice* : but if they do, may the rod which hangs over them have its due effect ; or may they be expelled the Church as “ salt which hath lost its savour, and is thenceforth good for nothing but to be cast out, and trodden under foot of men !”

3. Mr. Wesley had the entire management of all the conference funds, and the produce of the books. It is true, he expended all upon the work of God, and for charitable purposes ; and rather than appropriate the least of it to his own use, refused, even when he was about seventy years of age, to travel in a carriage, till his friends in London and Bristol entered into a private subscription for the extraordinary expense. That great man of God might have heaped up thousands upon thousands if he had been so inclined ; and yet he died worth nothing but a little pocket money, the horses and the carriage in which he travelled, and the clothes he wore. But our American bishops have no probability of being rich, for not a cent of the public money is at their disposal : the conference have the entire direction of the whole. Their salary is sixty-four dollars a year, and their travelling expenses are also defrayed. And with this salary they are to travel about six thousand miles a year, “ in much patience,” and sometimes “ in afflictions, in necessities, in distresses, in labours, in watchings, in fastings,” through “ honor and dishonor, evil report and good report : as deceivers, and yet true ; as unknown, and yet well

known; as dying, and, behold," they "live; as chastened, and not killed; as sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things;" and, we trust, they can each of them through grace say, in their small measure, with the great apostle, that "they are determined not to know any thing, save Jesus Christ, and him crucified; yea, doubtless, and count all things but loss for the excellency of the knowledge of Christ Jesus their Lord: for whom they have suffered the loss of all things, and do count them but dung, that they may win Christ."

We have drawn this comparison between our venerable father and the American bishops, to show to the world that they possess not, and, we may add, they aim not to possess, that power which he exercised and had a right to exercise, as the father of the connection: that, on the contrary, they are perfectly dependent; that their power, their usefulness, themselves, are entirely at the mercy of the general conference, and, on the charge of immorality, at the mercy of two-thirds of the little conference of nine.

To these observations we may add, 1. That a branch of the episcopal office, which, in every episcopal Church upon earth, since the first introduction of Christianity has been considered as essential to it, namely, *the power of ordination*, is *singularly* limited in our bishops. For they not only have no power to ordain *a person for the episcopal office* till he be first elected by the *general* conference, but they possess no authority to ordain *an elder or a travelling deacon*, till he be first elected by a *yearly* conference; or a local deacon, till he obtain a testimonial, signifying the approbation of the society to which he belongs, countersigned by the general stewards of the circuit, three elders, three deacons, and three travelling preachers. They are therefore not under the temptation of ordaining through interest, affection, or any other improper motive, because it is not in their power so to do. They have, indeed, authority to suspend the ordination of an elected person, because they are answerable *to God* for the abuse of their office, and the command of the apostle, "Lay hands suddenly on no man," is absolute; and, we trust, where conscience was really concerned, and they had *sufficient reason* to exercise their power of suspension, they would do it, even to the loss of the esteem of their brethren, which is more dear to them than life; yea, even to the loss of their usefulness in the Church, which is more precious to them than all things here below. But every one must be immediately sensible how cautious they will necessarily be, as men of wisdom, in the exercise of this suspending power. For unless they had such weighty reasons for the exercise of it, as would give some degree of satisfaction to the conference which had made the election, they would throw themselves into difficulties out of which they would not be able to extricate themselves, but by the meekest and wisest conduct, and by reparation to the injured person.

2. The bishops are obliged to travel, till the general conference pronounces them worn out or superannuated; for that certainly is the meaning of the answer to the sixth question of this section. What a restriction! Where is the like in any other episcopal Church? It would be a disgrace to our episcopacy to have bishops settled on their plantations here and there, evidencing to all the world, that instead

of breathing the spirit of their office, they could without remorse *lay down their crown*, and bury the most important talents God has given to men! We would rather choose that our episcopacy should be blotted out from the face of the earth, than be spotted with such disgraceful conduct. All the episcopal Churches in the world are conscious of the dignity of the episcopal office. The greatest part of them endeavour to preserve this dignity by large salaries, splendid dresses, and other appendages of pomp and splendour. But if an episcopacy has neither the dignity which arises from these worldly trappings, nor that infinitely superior dignity which is the attendant of labour, of suffering and enduring hardship for the cause of Christ, and of a venerable old age, the concluding scene of a life devoted to the service of God, it instantly becomes the disgrace of a Church, and the just ridicule of the world!*

By the general conference, mentioned in the passages above quoted, the bishops meant, of course, the general conference as then constituted; viz. of all the travelling preachers in full connection at the time of holding the conference. It was early perceived, however, that this constitution of the general conference was attended with many and great inconveniences. In the year 1800, at the session held in Baltimore, commencing on the sixth of May, a resolution was introduced for the establishment of a delegated general conference, as a substitute for the existing plan; but was not then adopted. The ill constituted and obnoxious *council* was probably still too fresh in the recollections of the preachers. In the first meeting of that body, which assembled in Baltimore on the first of December 1789, the members of it themselves, indeed, seem to have been sensible of a fundamental defect in the principle of its organization; and in one of their first acts gave evidence, we think, that they at least sincerely aimed at the good of the general cause, though they had been extremely unfortunate in the untried expedient which they had adopted for effecting their object. The act to which we allude was a resolution that, as it was 'almost the unanimous judgment of the ministers and preachers that it is highly expedient there should be a general council [conference] formed of the most experienced elders in the connection, who, for the future, being elected by ballot in every conference, at the request of the bishop, [Asbury,] shall be able to represent the several conferences and districts in the United States of America,' they therefore concluded that such a council [conference] should be so appointed and convened. This resolution certainly looked to a proper delegated general conference, though but in embryo, and without the necessary guards of suitable limitations and restrictions

[* It is a remarkable fact that for more than fifteen years, viz. from the Christmas conference of 1784-5 to the general conference of 1800, no regular provision whatever was made for the support of our bishops. Previously to the last mentioned period, Bishop Asbury was supported principally by the kindness of private friends,—the deficiency being made up generally by particular societies. Dr. Coke, we presume, received nothing. And even after 1800, when a third bishop (Whatcoat) was added to the number, the allowance was only *eighty dollars* a year, and their travelling expenses; of which each of the seven conferences, then first established with regular boundaries, was to pay its proportionable part.]

on its powers. There does not appear, however, to have been even any attempt afterward to carry it into effect, and the second and last council met in Baltimore in December, 1790, under its original organization. This meeting terminated this jejune and short-lived experiment, and although a resolution was passed for a third session two years thereafter, it was never executed. The general conference of 1792, the first strictly so called, was the happy succedaneum whose judicious measures tended greatly to correct the disorders which had previously been creeping into the body, and to check the spirit of faction and division which, through the agency particularly of Mr. O'Kelly and his partizans, had grown up to a pernicious and alarming height. The bishops themselves requested that even the name of the council might not be again mentioned in the conference; after which, by common consent, it was given, as every one felt it ought to be, to the moles and to the bats. Brotherly love was restored, and, with a very partial exception, chiefly under the influence of Mr. O'Kelly above alluded to, peace and harmony prevailed.

From the year 1792 to 1804, both inclusive, the general conferences, which were held regularly once in four years from the time of their first proper establishment in 1792, continued to be composed of all the preachers in full connection at the time of the session. In 1804, at the session held in Baltimore, commencing on the seventh of May, it was proposed that the general conference should be composed of such members as had travelled under the direction of an annual conference for six years or more. This motion was lost. Another was then made, and carried, that all the preachers who should have travelled four years from the time they were received on trial by an annual conference, and were in full connection, should compose the general conference. This was accordingly the constitution of that body in 1808. The few intervening years' experience, however, had produced a general conviction that this patching system afforded but a very partial and altogether inadequate remedy for the growing burdens and evils that were felt under the existing plan. The great and increasing extent of the connection, spread over such an immense and constantly enlarging field of labour, the number and annual increase of the preachers, the injury to the work from the absence of so many of them for so long a time, the burden of expense and toil from the long journeys which a large portion of them had to perform in going to and from the conferences, the inconveniences and delay in business from so large a body when assembled, together with the burden on our friends (however kind and willing) in furnishing accommodations for so large a number, and last, though by no means least, the great inequality and disadvantages under which the distant conferences laboured under this system,—all these considerations, growing in their weight with every year's delay, tended to produce and to fix the conviction which we have mentioned; and by the time of the session of the general confer-

ence held in Baltimore in 1808, commencing on the sixth of May, the minds of the members generally were prepared for acting efficiently and decisively on the subject.

In the period which we have been reviewing, a very material alteration was made in the rule for the trial of members, and subsequently became the basis of one of the articles of restriction on the powers of the delegated general conference, as established in 1808. Originally, as we have stated, in the infancy of our societies, while as yet they were merely religious associations collected by the preachers within the Church of England, without any regular Church organization, and under a strictly patriarchal government, the preachers, by Mr. Wesley's direction, as his assistants and helpers, and in conformity to his example, received persons into the society, or expelled them from it, as they alone judged proper, and without any process or form of trial whatever. Between 1784 and 1800, the practice was, that, when a member of the society was to be tried for any alleged offence, the officiating minister or preacher should call together all the members, if the society was small, or a select number if it were large, to take knowledge, and give advice, and bear witness to the justice of the whole process. Still, however, the society, or the select number, as the case might be, were not properly the triers of the accused party, but were simply the advisers in the case, and witnesses of the propriety and justice of the proceedings; that no expulsion might take place privately, or without the check of the public judgment, founded on full and correct knowledge. It was in the year 1800 that the farther change was made, by which the society or the select number were constituted the absolute judges of the guilt or innocence of the accused; whose judgment, when once pronounced, could not be set aside, neither by the officiating minister, nor by any presiding elder or bishop, nor by an annual or even a general conference. In this absolute supremacy of our local Church authorities, in all matters coming within their proper jurisdiction agreeably to the discipline, (for it extends to all such,) and also in our established provision for regular appeals, there is a most material and weighty difference between the universal practice and the acknowledged law of the Church as existing among us in America, and that which prevails, we believe, among our brethren of the European connection. And if any persons have entertained an opinion that the institutions of that connection are in any regard more liberal and popular than our own, (an opinion, if it exists, founded certainly more on the appearance than the realities of things,) we are persuaded that the single distinction which we have now stated, will greatly more than counterbalance every other difference that can be named apparently against us. In that connection, too, the rule for the trial of members we believe still is, that no person shall be expelled from the society on any charge of immorality, till such immorality be proved at a leaders' meeting;—that is, *in the presence of a leaders' meeting*. This rule is intended, as ours previously to the year

1800 was, to guard against clandestine expulsions, and to operate as a preventive of partiality or injustice in the proceedings of the superintendent, or minister in charge; for, as is well remarked by the conference in noticing this regulation, that superintendent would be bold indeed who would act with partiality or injustice in such circumstances; and if such there ever should be, the conference pledges itself as ready to do all possible justice to any injured brethren. Yet still the superintendent is the judge, in the first instance, both of the law and the fact, as the conference is also, on any complaint, in the last resort. We mention these facts with no design whatever to reflect on our esteemed and beloved brethren of that connection, whose institutions and rules may be best adapted to the circumstances and wants of that country, as we believe ours are to ours. We mention them simply to silence and to shame the voice of calumny against ourselves, and to show that, as under our civil government there is no omnipotence even of the president and congress here as in the parliament of England, so neither does our general conference, with the bishops at its head, assert or claim for itself any such absolute authority, but acknowledges itself to be bound by limitations and restrictions which secure to all their acknowledged rights and privileges, according to the *supreme and irreversible* judgment of the various ultimate local authorities, to the extent of their jurisdiction, agreeably to the discipline of the Church under which they are voluntarily and freely associated.

Previously to Mr. Wesley's death, he performed two great official acts which constitute the ground work of the present maturity and stability of European Wesleyan Methodism. The first of these was a digest of the most important rules in the economy of primitive Methodism. Preparatory measures for this revised code were commenced so early as the year 1769, in consequence of a resolution then adopted, on his suggestion, by the preachers in connection with him, 'to preach the *old Methodist doctrines*, contained in the minutes of the conferences,' and 'to observe and enforce the whole *Methodist Discipline*, laid down in the said minutes.' This digest commences with the year 1744, when the first conference was held, and is continued down to 1789, when the last revision of it took place, about two years before Mr. Wesley's death. It is this work which, in the British connection, is denominated '**THE LARGE MINUTES**,' and constitutes the official settled summary of their fundamental plan of discipline. It is according to this authentic instrument that the candidates for admission into the itinerant ministry are examined, and of which, after passing their probation acceptably, they receive a copy, signed by the president and secretary of the conference;—the giving and receiving of which consummate the solemn act of their admission into full connection. This important collection, from under Mr. Wesley's own hand, with his last revision and correction a little before his death, may be found in the Complete and Standard Edition of his Works, vol. v, pp. 211-239. Those who shall examine it, and compare it with

our present discipline, and especially with the minutes published soon after the general conference of 1784, will find that this same primitive Wesleyan standard, which constitutes the basis of the European Methodist discipline, has, from the foundation of our Church, allowing for the peculiarities of its organization and for local circumstances, been that of the discipline of American Methodists also. And as it continues to be the acknowledged and established test of genuine Wesleyan discipline in the venerable stock from which we derived our origin, so may the primitive code drawn from it, and incorporated into our own system, continue to be the landmark by which we may be guided in any measures which may remain to be adopted, or to be consummated, for the unity and the perpetuity of Methodism in America.

The other great measure of Mr. Wesley to which we have alluded, is 'THE DEED OF DECLARATION,'* by which he gave a legal specification of the name and powers of 'the Conference of the People called Methodists,' and provided for the perpetuation of the *doctrines* and the *itinerant system* of Methodism, and for the inalienable appropriation of the chapels of the connection to the purposes for which they were built—all in accordance with the fundamental principles of the existing economy. This deed, which marks so important an epoch in the history of European Methodism, was executed by Mr. Wesley on the 28th of February, 1784; so that, in one and the same year, he was led to the adoption of two of the most important and remarkable measures for the settlement of Methodism in the two hemispheres,—measures so diverse in their character, and yet so admirably adapted to the exigencies which called for them, in the respective countries, that those who shall contemplate with attention and candour the beneficial results of both, for now nearly half a century, and with still increasing efficacy in a multiplying ratio, can scarcely fail to be struck with that amazing power of mind by which, through the blessing of God upon his counsels and plans, he was so wonderfully enabled to adapt the best means to the best ends,—these being always with him, in despite of every minor consideration, the greatest glory to God, and the greatest good to man. These two instruments, the Large Minutes, and the Deed of Declaration, which Dr. Warren, in his *Chronicles of Wesleyan Methodism*, denominates 'the Jachin and Boaz' of the European connection, have settled both the *doctrines* and the general *economy and discipline* of that body on a foundation which can be overthrown only with the overthrow of the body itself. The Deed of Declaration, in particular, irrefragably establishes the following important points in regard to that connection.

1. That it was Mr. Wesley's wish and design that the conference, after his death, should exercise the powers specified in the deed, as he himself, with the *counsel* of the conference, had previously exercised them. This we think sufficient for the leading object of Mr. Beecham's work above mentioned.

* See Wesley's Works, vol. iv, p. 753.

2. That the acts of the *majority* of the conference, to the extent of its legitimate powers, should be of binding obligation on the whole body, to all intents, purposes, and constructions whatsoever. This, so far at least as Mr. Wesley's judgment and the fundamental law of his connection are concerned, seems to us an ample answer to Mr. Moore's claim of such a 'liberty' for minorities, and even for individuals, as could not fail, we think, if allowed, to involve any associated body in anarchy, and to bring it to dissolution.

3. The unalterableness, even by the conference itself, of the standard *doctrines* of the connection, which are recognised in the Chapel Trust Deeds, and these again in the Deed of Declaration.

4. The perpetuity of the *itinerant system*. The conference, by the express provision of the deed, has no power to appoint any preacher to any of the chapels for more than three years successively, except ordained ministers of the Church of England. And it is also farther provided by the Chapel Trust Deeds, that the same preacher shall not be sent to any chapel even for more than *two* years successively, without the consent of the trustees of the said chapel for the time being, and the men-leaders of classes of the society assembling thereat, or the major part of them; which consent shall be signified in writing, and be delivered to the conference on the first day of their assembling.

After Mr. Wesley's death, it is true, the British Wesleyan connection suffered agitations of so violent a character as threatened, in fact, its very existence. These, however, were caused, primarily and mainly, by the disputes which arose respecting the administration of the sacraments, the burial of the dead, service in Church hours, &c;—disputes which were indigenous in that connection, and which, from the time of our severance from the English state and hierarchy, never could be made to grow on our soil. They sprung from the conflicting views of those who had been gathered into the societies from the national Church on the one hand, and from among Dissenters on the other; but were amicably and happily adjusted by the 'PLAN OF PACIFICATION' agreed upon in the year 1795, together with a solemn confirmatory act in regard to the Large Minutes, adopted and subscribed by the conference at Leeds in 1797. Since that time, our British brethren, freed from those acrimonious contentions by which they had been so fearfully convulsed, have enjoyed a degree of harmony and prosperity which has enabled them to devote a united and calm attention to the improvement of their system of finance, to the extension of missions, to the proper settlement, relief, improvement, and increase of their chapels and parsonages, and, in short, to the infusion of increased vigour into the springs and operations of their whole system, in relation to the entire work, at home and abroad. Behold how good, and how pleasant a thing it is for brethren to dwell together in unity!

We will now return from this foreign excursion,—foreign in one sense, yet, we trust, not so from either the object or the interest of our subject,—and step back again to resume the consideration of our own dear home affairs.

In establishing a delegated general conference, the able and experienced men who were chiefly instrumental in effecting that much-needed and judicious measure, perceived the fitness and indeed the

obligation of the occasion, to give to the then existing economy a character of stability, which should place it beyond the power of the delegated body itself to change the fundamental principles of either its doctrines or its discipline. Without this limitation, nothing can be plainer or more certain than that the measure itself could not have been carried. Now it ought to be carefully noted, that, in this arrangement, respect was had to the interests and privileges, not of the preachers only, but of the people also; and that the great desideratum,—the important object in view, was, the preservation, strengthening, and perpetuation, of the '*union of the connection*;' in order to which it was felt that, at the same time with the settlement of the constitution of a delegated general conference, assurance should be given that 'the doctrines, form of government, and general rules' under which the whole Church was associated by mutual and voluntary compact, should be preserved 'sacred and inviolable.' This was explicitly declared in the preamble of the report of the committee by whom the articles for the constitution of the future general conferences were drawn up and reported. It was not, indeed, thought proper to impress a feature of absolute immutability on the system, in regard even of what were deemed its fundamentals. Yet it was judged proper, for the satisfaction and assurance of the whole body of our communion, to whom it was dear, to settle it on such a basis as should render any change in these respects *extremely difficult*, and indeed impracticable, except in some such exigence as should render the conviction of its propriety and necessity almost, if not quite, unanimous. This accounts for the strictness of the proviso at the close of the articles of limitation on the powers of the general conference. We are free to confess, that we once thought this proviso too strict, and that it placed the possibility of change almost too absolutely out of reach. Some additional years of reflection, however, with a careful study of the occasion, nature, design, and bearing of this important instrument, considering it both in itself, and as compared with the measures which Mr. Wesley was led to adopt for the stability and permanency of the European connection, have produced, we feel in duty bound to acknowledge, such a modification of our views on this subject, as we shall now submit to the candid consideration of those who have, as we trust they will believe we have, the greatest and common good of our whole body, and of the sacred cause committed to our trust, sincerely at heart.

We ask the general conference, and the preachers generally, to look first at the subject matter of the several restrictions themselves; and then to consider the parties interested in their preservation.

With one single exception, for making which we shall presently assign our reasons, what are the restrictions?

1. The general conference shall not revoke, alter, or change our articles of religion, nor establish any new standards or rules of doctrine contrary to our present existing and established standards of doctrine.

3. They shall not change or alter any part or rule of our government, so as to do away episcopacy, or destroy the plan of our itinerant general superintendency.

4. They shall not revoke or change the general rules of the united societies.

5. They shall not do away the privileges of our ministers or preachers

of trial by a committee, and of an appeal: neither shall they do away the privileges of our members of trial before the society, or by a committee, and of an appeal.

6. They shall not appropriate the produce of the Book Concern, nor of the Charter Fund, to any purpose other than for the benefit of the traveling, supernumerary, superannuated and worn-out preachers, their wives, widows, and children. Provided, nevertheless, that upon the joint recommendation of all the annual conferences, then a majority of two-thirds of the general conference succeeding, shall suffice to alter any of the above restrictions.'

It will be perceived that, in this quotation, we have omitted the restriction numbered 2, which provides that the general conference shall not allow of more than one representative for every five members of the annual conferences, nor less than one for every seven. It is plain, we think, that this item ought never to have been placed where it is. It is one which certainly bears no analogy, in the nature and importance of its subject matter, to at least four of the other restrictions among which it was embodied,—perhaps originally from inadvertence, if not from accident. That the ratio of representation should be fixed, within a reasonable range, and with suitable checks on any alterations of it, is plain. But surely it was going too far to place this point on a par with those great pillars of our ecclesiastical edifice among which it stands. This, latterly, has been deeply felt. So long since, indeed, as before the last general conference, the Mississippi conference originated a resolution which all the annual conferences, except one, concurred in, and with great unanimity, we believe, in each, agreeing to alter this article, without disturbing any other part of the instrument. Not having been able, however, to effect this desirable object in this way, from want of the assent of the dissentient conference, and the existing ratio rapidly increasing in its oppressive burdensomeness, the last general conference recommended, and all the annual conferences have since concurred in a measure which tends, confessedly, and very considerably, to weaken the force of the whole instrument. This was the price of relief,—and, as it seemed, the indispensable price,—in the single article under consideration. In such circumstances, it may not perhaps become us to call this a retrograde movement, or to question the soundness of its policy. Yet we must say, that our views in relation to it, which were briefly expressed in our number for April 1831, remain unaltered. The recommendation of the last general conference, and the subsequent concurrence in it of the annual conferences which had previously assented to the Mississippi resolution of 1826 above alluded to, have not resulted, we are persuaded, from any change of judgment, but from the necessity of the case, and for the sake of the required and the desired unanimity. We have reason to believe, too, that a considerable change has been in progress in the views of the conference formerly dissenting; though we have no certain means of knowing the precise extent to which this change has advanced. Of one thing, however, we are well assured, and that is, that the individual conference alluded to, whatever impression any of our brethren may ever have entertained to the contrary, is as sincerely solicitous to preserve, in their purity and efficiency, both our doctrines and the fundamental principles of our organization and economy, as any other conference in the union. We say this, as well

from intimate and extensive personal acquaintance with that body, as from the ample practical proofs which it has given, particularly in the fiery ordeal through which it has passed since the last general conference. From its local position and other circumstances, large calculations doubtless had been made in reference to it, by the opponents of our system. But their disappointment has been as complete, as it has been mortifying to them, and gratifying to us; and we now have the happiest evidences that there never has been a period in our whole history heretofore, when, in every essential matter, as well in our polity as in our doctrines, we were, as an entire body both of ministers and people, more sincerely and heartily cemented and bound together in love than at this moment.

Is this, then, a time for loosening our 'belts' or our 'buckles?' On the *fundamental* points specified in the restrictions, with the single exception above discussed, *can* we be belted or buckled 'too tight?' Do not the times, and all our experience, (if we may repeat our own former language,) admonish us rather to give stability and permanency to our now well tried and well approved system, than to retrograde a single hair's breadth toward that state of looseness and insecurity in which we were previously to the general conference of 1808? Why, then, should we again even turn our face toward it, or weaken the barrier erected by the provident wisdom of our fathers to preserve us from it? *Ought* a delegated general conference to have been left in possession of power, without the consent, to say the least, of all the annual conferences, to dissolve our very organization, to revoke or change the general rules of our societies, to do away the privileges of our ministers and members in regard to trials and appeals, and to alter or even revoke our articles of religion, and to establish new standards of doctrine different from or contrary to our existing standards? Most assuredly, we think, not: nor can we perceive a single good reason why we should desire even the power to loosen one of these foundation stones of our ecclesiastical edifice,—much less the whole of them. Indeed, for ourselves we candidly confess, if any change in regard to these must be made, we would prefer, rather than to loosen them, to see them made immoveable, like the great principles established in Mr. Wesley's Deed of Declaration, the beneficial operation of which has been practically proved for now nearly half a century.

Will it be said that this is a departure from a *liberal* and *popular* view of the subject? In our humble judgment it is precisely the reverse: and it is this conviction, too, which on close investigation and reflection, has contributed to operate so material a modification in our sentiments. It is for the continuance of restraint on our own power, and with a special reference to the interests of those who are not directly represented among us, that we here contend. In this view let it only be considered for a moment, who are the parties interested in preserving inviolate the guarantees established in the instrument in question. Are they the preachers only?—We speak as to wise men; let them judge what we say.

We beg that it may be distinctly understood, however, that it is at the utmost distance from our design, in any of our remarks now or heretofore made, to throw any obstacle whatever in the way of the action of the general conference on the resolution recommended by the

last general conference, and adopted since by all the annual conferences. The ratio of representation ought to be and must be changed. In this, so far as we know, there is no difference of opinion among us. But, in our estimation, it is a matter worthy of the most deliberate and enlightened consideration, whether the residue of the subject may not yet be advantageously reviewed; and whether some recommendation may not be originated by the ensuing general conference, which, when concurred in by all the annual conferences, may serve to repair at least any breach which may have been made in the guarantees which had previously existed,—should such a course, on a mature review, be deemed advisable. This is the point to which we alluded in the introductory part of this article. And in inviting attention to it at this particular juncture, as we must do or be too late to do it at all, we trust that we have no need to add an assurance, or to invoke the candour of brethren to believe, that our remarks have no reference whatever to any questions of a subordinate character which may ever have been agitated among us; but are intended to be confined strictly and solely to the propriety of the existence of guarantees not less strong at least than those in the restrictive limitations, for the satisfaction and assurance of *all the parties interested*, in regard to those great points which constitute the very basis on which our whole fabric rests, and in reference to which our houses of worship and preachers' houses have been built and settled.

The consideration last mentioned is one, in our view, regarding it both retrospectively and prospectively, which amounts to a degree of magnitude and importance little short of absolute imperativeness. By giving certainty and permanency to the great principles of their *economy* as well as their *doctrines*, our British brethren have been enabled, in conformity thereto, so to settle the form of their deeds of trust as to secure their chapels and preachers' houses, irrevocably and inalienably, to the uses and purposes for which they were built. This also enabled them, in the year 1808, farther to establish on the same basis the very important regulation that the preachers should not occupy any chapel, thereafter to be built, until it was first settled according to rule: so that, whilst all persons were free to be or to become Methodists or not, or to contribute for the erection of Methodist chapels or not, yet the conference refuses to recognise any as such unless they agree to conform to the essential principles of Methodist order. This, in our humble judgment, is as it should be. But never shall we be able to accomplish this most desirable object, nor perhaps can we be reasonably entitled to its accomplishment, till the fundamentals at least of our system are settled on a basis of certainty and stability. And is a more propitious epoch than the present, for this purpose, likely shortly to occur? On some minor points, it is true, there have been, and possibly may yet be, differences of opinion among brethren. But if a design ever existed, or ever was cherished any where among us, to sap the foundations of our economy, that leaven, we repeat our persuasion, has been pretty thoroughly purged out: and even as to any such minor differences, whatever settlement of them might be judged expedient on abstract principles, or did they now for the first time come before us in *originating* the details of a plan, yet, considering all the circumstances in which we are placed,—

and especially those produced by the events of the last few years,—with the peace and harmony we now enjoy, and the cheering prospects opening before us,—it may well be worthy of calm and deliberate reflection whether it be not possible to employ our invaluable moments in general conference both more usefully and more agreeably than by perpetuating controversies which *are*, confessedly, of minor moment. If we be inquired of what those primary principles in our system are, to which we have alluded in the course of this article, we answer,—that for ourselves we think them expressed with sufficient comprehensiveness in the restrictive limitations,—with the exception, for the reasons above stated, of the second item. As regards the sixth item, which, also, some might not be disposed to reckon among fundamentals, we formerly expressed our opinion that it ought to be retained where it is, for the more perfect assurance of our deficient, suffering, and worn-out brethren, and of widows and orphans; and that if to these objects of our tenderest and strongest sympathies we can give but a pittance, we should at least assure them, by the strongest guarantee in our power, that the means of affording them this partial relief, however inadequate in itself, shall be carefully husbanded, and sacredly applied. This will serve, not only to impart a degree of present relief to those already actually suffering, but also, in some measure, to console those yet in health and strength, and to encourage them to labour on, though in prospect of age and infirmity and want, and of widows and orphans hereafter to be left to the care of their brethren and to the good providence of God.

We regret that we are under the necessity of throwing off these remarks in haste; but the truth is, the press has overtaken us, and already waits for the sheets from our pen. Indeed, we take this occasion to say, that an editor placed as we have been, in the responsible superintendence of so weighty a charge as that of our general Book Concern, with all its numerous and various operations and interests, is most disadvantageously situated for conducting a periodical of such a character as we have desired to make this. With the assistance of our able and faithful colleague in the business department, we have done what we could,—not what we would. We are well convinced, at the same time, that, however burdensome and trying such a connection inevitably must be to an editor, the harmonious and efficient action of all the parts of this most important institution require that a very close and intimate association should continue to subsist between its editorial and business departments. Whether any improvement can be made in its organization, so as to maintain its unity and energy, with a continued extension of its operations commensurately with the growth of the country and the Church, and with a special reference to the interests of our benevolent institutions, and particularly of our Sunday schools, as well as of the general book business, yet so as not to impose on its managers a murderous weight of care and toil, will doubtless occupy the early and close attention of the general conference.

It had been our purpose to subjoin a few additional remarks on some other points which we presume will importunately press themselves on the consideration of that body:—such, for example, as the cause of missions, both domestic and foreign, Sunday schools, Bibles and tracts,

education, temperance, houses of worship and preachers' houses, the means of improving in our personal qualifications for the ministry, connected with those of improvement in the financial measures necessary for the support of the regular work, and of those faithful labourers who have been truly superannuated and worn out in it, and of the widows and orphans of such as endure to the end ; together with the watchful preservation of that vital principle of *itinerancy* which constitutes the main spring of our whole system, and to which we greatly fear, that, under various plausible pretexts, a disposition is creeping in and gaining in strength among us, to admit of too many *exceptions* :—exceptions to an extent, which, if we continue to multiply them at the rate of our late progress in this respect, bid fair speedily to swallow up the rule. We find, however, that our limits forbid us even to enter on these tempting and fruitful themes, or to do more than barely to name them ; and that, for the residue of our article, we must content ourselves with a few brief and general reflections.

The first which we will submit is, on what has frequently appeared to us a most lamentable waste of time, particularly in the *commencement* of the sessions of our general conferences, in settling rules of order, and other matters of a very subordinate character. Surely this ought not so to be. The importance of a multitude of rules, very minutely specified, we are persuaded has been greatly overrated. A few general ones as to the order of business, with the experience and good sense of the presidents, guided by the usual order of deliberative bodies, and subject of course to an appeal to the conference itself on any grave occasion, seem to be all that are really necessary. And for the framing of such, or even of a minuter code if deemed better, could we not trust a judicious committee, say even so large a one, if desired, as of one delegate from each annual conference, especially with the rules of all preceding general conferences before them. And rather than to consume invaluable and irredeemable time in debating on the report of such a committee, would it not be better to wait till experience should show the expediency or necessity of any addition or amendment : for, after all our debating, it may happen, and frequently has happened, that the points debated never prove, in the process of business, of the practical value of a straw.

We have been struck with a remark which we have met with in reading, respecting the convention which met to form the constitution of the United States. It is said that a disposition was soon discovered in some of the members to *display* themselves in oratorical flourishes ; but that the good sense of the convention put down all such attempts. And of Dr. Franklin in particular, who was esteemed as the Mentor of the body, it is remarked, that he was distinguished not less by the *simplicity* with which he expressed his thoughts, than by their appropriateness and strength. How much more should this amiable, we had almost said enviable, characteristic, distinguish the minister of God, in a deliberative ecclesiastical assembly, where, as says our Discipline, every thing should be considered 'as in the immediate presence of God,' and every speaker should 'have an especial care to set God always before' him. To simplicity, let brevity, observance of order and the point in hand, be added, on the part of the speaker, with silent attention on the part of others, and all the parts of business

would proceed, we venture to say, not only with greater expedition, but with greater satisfaction, as well to every speaker ultimately, and to the entire body, as it certainly could not fail to do to the presiding officers. Plain sound sense, concisely, appositely, and clearly expressed, is worth infinitely more on such occasions, and indeed on any occasion, than all the pretty, jingling, empty words, that can be heaped together: and surely it is as consistent both with compass and depth of thought, and with beauty and strength of diction.

Let it only be considered, that, if there be two hundred members present, every minute wasted is equal to two hundred minutes of the time of an individual;—every hour, to two hundred hours;—and every day, to two hundred days! Besides that, in this way, important business may not only be delayed, but absolutely hindered, from want of time, ultimately, to attend to it. Within the first two or three days, it seems to us peculiarly desirable that the committees should be appointed and organized as fully as practicable, and the various subjects for their consideration referred to them. And perhaps, to enable them with despatch to prepare business for the action of the conference, it might be well that the time occupied in conference during the three or four remaining days of the first week, should be short; in order that the committees, embracing in fact, as they doubtless will, a large portion of the whole body, may have opportunity, during the intervals, for suitable consultation and deliberation, and to prepare their respective reports. This, in our judgment, would be a means of expediting and not of delaying business, in the end.

In the respects just named, our brethren of the British connection certainly have greatly the advantage of us. Their standing committees are appointed a year beforehand, and meet several days before the sitting of each conference; so that, when the conference meets, the subjects for its consideration have already been maturely digested and prepared. The members of the committees, at the same time, are ready to enter immediately and fully into the discussions in conference, and consequently to spend a full proportion of time, equally with others, in conference hours. It is from this cause also, that, from the very commencement of their sessions, they can, both with convenience and propriety, spend more time in actual conference than, in our circumstances, we either can or ought. These advantages result from the narrow limits of their field of labour, and their assembling in a general conference, in effect, annually. The essential difference of our circumstances, unavoidably debars us from similar advantages. Whether it be not possible, however, in some way, to lessen our disadvantages, at least in regard to some of the subjects which uniformly come before every general conference, may be worthy of consideration. With regard to the annual conferences, that a considerable improvement might be made, in relation to the appointment and the meetings of standing committees, we are well persuaded.

Regarding, then, the present as a most propitious era for the perfecting and strengthening of our bonds of union, for the perpetuation of our true Wesleyan economy, and for the developing of its yet latent energies, rather than for weakening and unsettling it, we look forward to the meeting of the next general conference with more than an ordinary degree of pleasing anticipation. That

subjects may not come before us which it will require all the wisdom and all the piety of such a body to adjust, on principles universally satisfactory, is not to be supposed. Like the broad surface of our civil union, that of our ecclesiastical union is spread over an immense field, and embraces a great variety of interests and views. To generalize and to harmonize these, so as to sacrifice nothing essential in either doctrine or discipline, and yet to allow reasonable liberty in things unessential, seems to us the great desideratum. In doctrines, indeed, we have the happiness of a unanimity, throughout the whole extent of our work, unexampled perhaps in almost any other denomination. This is surely a ground of eminent felicitation; and certainly imposes on us an obligation, with a grateful sense of so high a blessing, to take the more earnest heed that we fall not out by the way on smaller matters. In order to this, (in the language of our excellent discipline again,) let us, in the intermediate hours, redeem all the time we can for private exercises, and therein give ourselves to prayer for one another, and for a blessing on our labour. And may we not hope that in these fervent and united petitions to Him who is 'great in counsel, and mighty in work,' we may be joined, with one accord, by the common supplications of the whole Church. Such *praying* breath cannot be spent in vain. May it rise in pure and ceaseless clouds from every quarter of our wide-spread charge, and go up with acceptance to the throne of Him whose is the kingdom, and the power, and the glory.

'MR. WESLEY'S BISHOPS.'

SOME of our Protestant Episcopal brethren (very kindly perhaps, though certainly very recently,) seem to have taken upon themselves the care of Mr. Wesley's good name, and the charge of vindicating the character of that 'highly eminent minister of Jesus Christ' from the reproach incident to the idea of his having contributed to the institution of the episcopacy of the Methodist Episcopal Church! 'No, Sir,'—exclaims one of these modern friends, a writer in the *Episcopal Recorder*,—

'Mr. Wesley had more correct principles, than to attempt to create an order higher than his own, or give a title which could by any possibility of construction, intimate the most distant intention to create such an order; he simply *set apart* Doctor Coke (who was likewise a presbyter of the Church of England) to act in conjunction with Mr. Asbury, as *superintendents* over the societies in this country, which had been established through his instrumentality.'

Now, our new friend, who subscribes himself 'Titus,' must excuse us for saying to him that his logic has two small faults. The first is, that it is a total *ignoratio elenchi*; and the second, a *petitio principii*:—it entirely mistakes (charity forbidding us to say misrepresents) the question; and at the same time it assumes what is not granted. 'Mr. Wesley had more correct principles than to attempt to create an order higher than his own.' Certainly he had. But what does this arguing reprove? Has Titus yet to learn that Mr. Wesley, that 'highly eminent minister,' after a careful and conscientious examination of the subject, declared himself convinced 'that bishops and presbyters are the same order, and consequently have the same right to ordain?'—Alas! Titus, *ibi omnis effusus labor*!—There all your labour's lost!—You beat the air, and evince an amazing want of acquaintance with the 'history' of the case, or else a lamentable want of candour in stating it.

The reader will be pleased to note carefully that the question here, between Titus and us, is not whether bishops and presbyters are the same order, or not;—but what was Mr. Wesley's opinion on this subject. Our assertion is, that, at the time alluded to, he unequivocally held that they are; and that this single fact, so 'fully authenticated,' totally deprives Titus's little article of all its point. The 'merits of the question,' he disclaims the intention of entering into at all;—consequently we

might here leave him, having shown that he has assailed a position which, among us, he will find no adversary to defend; and in regard to which if he will fight, it must be with a mere fiction of his own imagination.

But, although Mr. Wesley held the identity of the order of bishops and presbyters in the primitive Church, and consequently that the right of ordaining, which flows from the intrinsic power of order, was equally in both, yet it was farther his opinion, and also is ours, that presbyters may agree, for the sake of avoiding confusion, to restrain themselves as to the individual exercise of this right, and to commit its execution to one or more chosen from among themselves, on whom shall be devolved the exercise of this power and of an enlarged jurisdiction as to presidency and oversight. This was the true origin and the true nature of that episcopacy which took place in the Christian Church after the death of the Apostles, and is the principle of that which exists in the Methodist Episcopal Church. Will Titus undertake the task of proving that such a frame of polity, *on the principles held by Mr. Wesley*, is either unlawful or absurd? Until he accomplishes this, his sarcasm falls harmless at our feet.

On what principle it was that Mr. Wesley, assisted by other presbyters, considered himself justified in ordaining Dr. Coke for the office of a general superintendent in the American Methodist Church, then about to be organized, is already sufficiently 'matter of history.' His acknowledged power of jurisdiction, in relation to the societies of which, under God, he had been the founder, was such as no other man, presbyter or not, did or could possess. This power he was solicited to exercise in behalf of his suffering societies in America, at a time when their case was clearly one of the exigence of necessity,—when the Church of England in America had become extinct, and the Protestant Episcopal Church had never existed. This was a case which justified his proceeding, and that of the original organizers of the Methodist Episcopal Church, on principles conceded even by high-church authorities themselves. For this branch of the argument, were it necessary to enter into it, we might rest our defence on the principles asserted in a pamphlet published in Philadelphia, in 1783, by Dr. (now Bishop) *White*, entitled 'The Case of the Episcopal Churches in the United States considered.' The arguments and authorities there adduced, so far as regards the general principle in question, were as strikingly adapted to the necessities of the Methodist societies in America, at that period, as to the case of the Episcopal Churches. Perhaps Titus has seen that pamphlet. If he has not, perhaps the publisher of the Episcopal Recorder can furnish him with it. It has been before the public now nearly fifty years, and we are not aware that it has ever been retracted. Indeed, in any case, we might well say of it as Dr. White so appositely remarked of *Stillingfleet's* *Irenicum*,—it would be 'easier retracted than refuted.'*

But Titus adds, 'these gentlemen, [Dr. Coke and Mr. Asbury.] considering that *superintendent* was a long Latin word, and *bishop* a Scriptural one, assumed the latter as their title, in the face of Mr. Wesley's disapprobation and reprehension.'

Is it then merely the 'title' borne by our bishops that offends Titus? or does he mean to stake both his understanding and his conscience on the desperate position that the solemnities used by Mr. Wesley in setting apart Dr. Coke, and through him Mr. Asbury, were not intended as an ordination, and as the institution of an *episcopacy in fact*, on Mr. Wesley's principles of episcopacy, for the American Methodist societies? If this be what he means to insinuate, (with the kind design of garnishing Mr. Wesley's sepulchre to be sure, but of slaughtering before it, at the same time, the American Methodist bishops,) we beg leave, since he has so much regard for 'matters of history,' to quote for his information a passage from a review of *Moore's Life of Wesley*, for which we believe ourselves indebted to the pen

* The editor of the Recorder has asserted that *Stillingfleet* 'afterward publicly renounced and opposed' the opinions defended in the *Irenicum*. We shall be very much obliged to him to inform us where this may be found, in *Stillingfleet's own words*. The special pleading by which he has attempted to sustain his assertion, scarcely even touches the case. *Stillingfleet* himself denies that in the business which he had in hand in 'The Unreasonableness of Separation,' the work to which the Recorder refers, there was any contradiction of what he had said in the *Irenicum*. The great point maintained in the *Irenicum* is, that no one form of church-government is so founded upon Divine right that all ages and Churches are bound unalterably to observe it. If it can be shown that *Stillingfleet* afterward publicly renounced and opposed this position, we pledge ourselves, on conviction, for ever thereafter to renounce his name, as authority on this point, though still not his arguments, or the authorities quoted by him.—As to the passage cited by him from the preface to the book of ordination, Bishops *White* and *Hoadly* shall answer both for *Stillingfleet* and us.—'Dr. Calamy having considered it as the sense of the Church [of England,] in the preface to the ordinal, that the three orders were of Divine appointment, and urged it as a reason for nonconformity; the Bishop [Hoadly] with evident propriety, remarks, that the service pronounces no such thing; and that therefore Dr. Calamy created a difficulty, where the Church had made none; there being "some difference," says he, "between these two sentences—bishops, priests, and deacons, are three distinct orders in the Church by Divine appointment,—and—from the apostles' time there have been in Christ's Church, bishops, priests, and deacons."—The same distinction is accurately drawn and fully proved by *Stillingfleet* in the *Irenicum*.'—*Case of the Episcopal Churches considered*, p. 22, and note.

of the Rev. Richard Watson,—a writer who, perhaps, may be supposed as sincerely concerned for Mr. Wesley's just fame as even Titus.

'The author has spent some time in showing that episcopacy, by name, was not introduced into the American Methodist Society by the sanction of Mr. Wesley, who, though he in point of fact did ordain *bishops* for the American societies, intended them to be called "*superintendents*." To the statement of this as an historical fact, no objection certainly lies; but the way in which it is enlarged upon, and the insertion of an obnoxious letter from Mr. Wesley to Mr. Asbury on the subject,—can have no tendency but to convey to the reader an impression somewhat unfavourable to Dr. Coke and Mr. Asbury, as though they were ambitious of show and title. Mr. Moore, indeed, candidly enough relieves this, by admitting that, on Mr. Wesley's principle itself, and in his own view, they were true Scriptural *episcopoi*, and that Mr. Wesley's objection to the name, in fact, arose from its association in his mind rather with the adventitious honours which accompany it in Church establishments, than with the simplicity and pre-eminence of labour, care, and privation, which it has from the first exhibited in America, and from which it could not, from circumstances, depart. According to this showing, the objection was grounded upon no principle, and was a mere matter of taste or expediency.—Whether the name had or had not the sanction of Mr. Wesley, is now of the least possible consequence, as the episcopacy itself was of his creating.' *Wesleyan Methodist Magazine* for 1825, p. 193."

One other historical authority we will quote for Titus's information:—

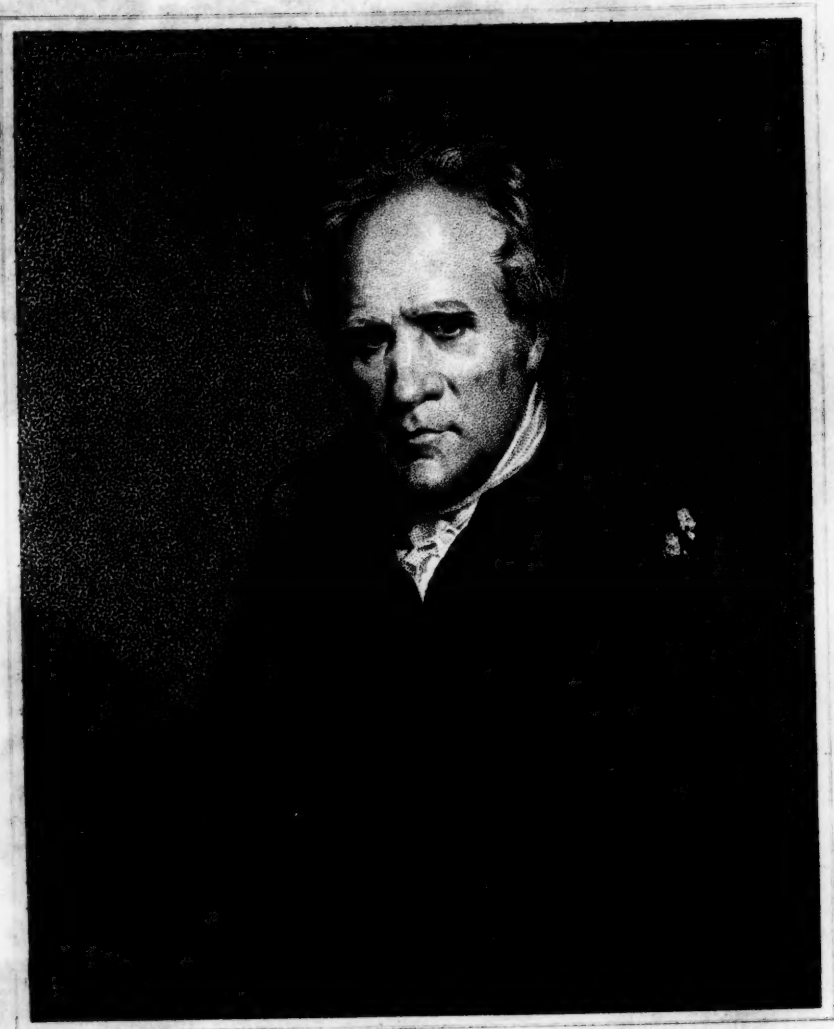
'Peace being now established with the United States; and Mr. Asbury and the other preachers, having been instrumental of a great revival during the war, solicited [Mr. Wesley] to send them help. Hence, in February this year [1784] he called Dr. Coke into his chamber, and spoke to him nearly as follows: That as the American brethren wanted a form of discipline, and ministerial aid; and as he ever wished to keep to the Bible, and as near to primitive Christianity as he could, he had always admired the Alexandrian mode of ordaining bishops. The presbyters of that great apostolical Church, would never allow any foreign bishop to interfere in their ordinations; but on the death of a bishop, for two hundred years, till the time of Dionysius, they ordained one of their own body, and by the imposition of their own hands. Adding withal, that he wished the doctor to go over and establish that mode among the American Methodists.

All this was quite new to the doctor. The idea of an Alexandrian ordination was at first somewhat revolting to his prejudices. However, being about to set out for Scotland, he weighed the subject for two months, and then wrote his entire approbation of the plan. Accordingly, he was ordained bishop, and brothers Whatcoat and Vasey, presbyters. *Crother's Portraiture of Methodism*, second edition, pp. 412-13.'

This is the 'fact' as to the thing, though it is admitted that Mr. Wesley's desire was that Dr. Coke and Mr. Asbury should retain the title of superintendents. The reasons for this, however, did not exist in America as they appeared to Mr. Wesley in England. And had he been in America, and witnessed the style and the labours of Methodist bishops, (who, we undertake to say, *practically*, and as to the Divine seal on their commission, exhibit at least as near a resemblance to the apostolical pattern as any in existence,) we are persuaded that the reprehension which, under the influence of misrepresentations and some peculiarly exciting causes about that period, he subsequently expressed in regard to the title, would have been greatly mitigated, if not wholly prevented. Be this, however, as it may, the change of the 'long Latin word' superintendent for the 'Scriptural one' bishop, was sanctioned by the American conference, in the exercise of a lawful liberty. But it was a change in the name only. No change whatever was made in the thing. And it is the thing,—the simple fact of episcopacy, in the language of Bishop White,—for which we are concerned.

Titus's taunt is grounded on the assumption that the title 'bishop,' in itself, *ex vi termini*, imports an order essentially higher than that of a presbyter. But this is a sheer begging of the question;—an assumption which certainly has no warrant in the authority of Mr. Wesley. Neither has it any in philology, or in Holy Scripture. We use the term in its true and legitimate sense;—primarily, as signifying an order identical with that of presbyter;—secondarily, as the title of a superior officer in that order;—a *primus inter pares*,—to whom is committed an extended jurisdiction, with the executive power of ordination and oversight. This we think a sufficient reason both for our original adoption of it, and for refusing to abandon it, now that it is established and well understood. It is those who arrogate 'exclusive ministerial authority,' and attempt to support this 'extravagant pretension' by an unwarranted use of the term 'bishop,' who abuse and pervert it. As to the possibility of its being misconstrued, in our use of it, if this be a valid objection, what title is there, civil or ecclesiastical, which, on this principle, ought not to be repudiated. Nay, the better course, we think, is to 'rescue' the title 'from the reproach incident' to its abuse, by explaining, defending, and retaining it, in its proper sense. This, by God's blessing, we have already in a great measure effected, and hope yet, by the same grace, to prosecute it to so complete a triumph, that Protestant Episcopalians themselves shall be made ashamed of their 'extravagant pretension,' and of the 'strange [twin] doctrine' of 'uncovenanted mercies'; as we have good reason to believe very many of them already are.

In one respect, however, we are happy to be able to agree with Titus we mean in the well merited eulogy which he pronounces on Mr. Wesley,—that 'highly eminent minister of Jesus Christ, who lived and died a presbyter in the Church of England, and whose indefatigable and laborious ministerial exertions, through a long life, tended more to the advancement of vital godliness in England, Ireland, America, and other parts of the world, than those of any other man since the reformation.' We should be willing to ascend even higher. Yet, from such a one as Titus, thus much, perhaps, ought to content us. Possibly, indeed, since even he makes so ingenuous a concession, he may at least bear with our weakness should we indulge the idea, that, if that extraordinary man was not an apostle to others, yet doubtless he was to us, the seals of whose apostleship, or of whose *bishopship* if you please, we believe to be more numerous, both on earth and in heaven, 'than those of any other man,' not only 'since the reformation,' but since the apostolic age.



REV. ROBERT R. ROBERTS,

Bishop of the Methodist Episcopal Church.

Engraved by J.H. Longacre from a painting by J. Neagle.

